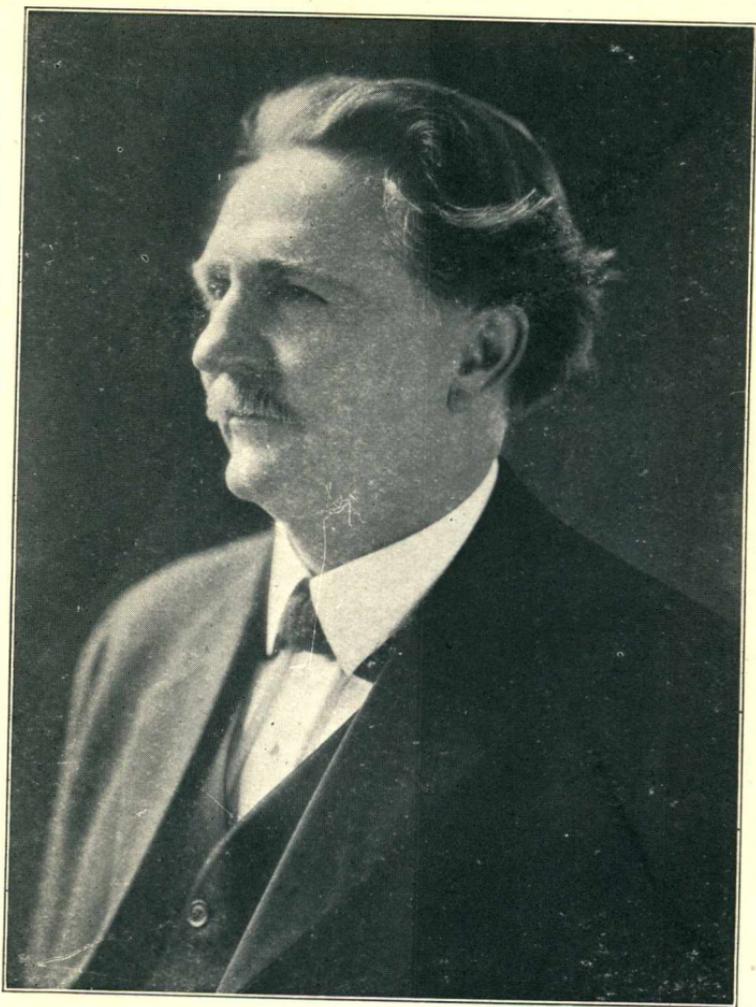


*“Christ in You, the
Hope of Glory”*

J. B. MERRIDE

KEY



J. B. McBRIDE

“Christ in You the Hope
of Glory”



By J. B. McBRIDE

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INTRODUCTION

Because we are moral beings, the spirit of the truth appeals to our hearts, and it is through the Gospel of Jesus Christ that the truth reaches man.

God in His infinite love wrought the plan of salvation as revealed in His Word; and it is through the preaching of the Word, which is like "a hammer that breaketh a rock in pieces," that men are brought to the knowledge of the truth as it is in Christ Jesus.

The writer, whom I know personally, and whom I revere as a brother-preacher in the Lord, is a true minister of the Word, and carries a burden for the lost. In the following pages he has set forth the Atonement of Jesus as the only provision for the sinner. He shows the necessity of the New Birth and Entire Sanctification, as a preparation for a life of true Holiness here and a life of eternal happiness hereafter.

In these days, when the Word of God is being disbelieved and discarded, it is a pleasure to recommend this book from the pen of one who is earnestly contending "for the faith once delivered to the saints." The need today is still as great for the preaching of the truth as when the prophet Isaiah wrote, "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."

M. G. STANDLEY.

DEDICATION

I lovingly dedicate this volume to the whole human family, trusting that its readers will be convinced that the Gospel of Jesus Christ has not changed since the days of the apostles, and that it means as much to be saved from sin now as then, and that thousands will yield to the claims of Jesus Christ, and in that day when we shall stand before the white judgment throne, shall hear Him say, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

The author,

—J. B. M.

FOREWORD

I published one thousand copies of "In the Citadel, on the Throne" a number of years ago, but, desiring to make a change in it, making it a stronger and better book, I decided to give the book another name, one that is more suitable to the contents of this book, as I published the former book on my own account, and there are but a few of them in circulation. I have had many calls for this book, and God's Bible School and Revivalist Trustees have been granted the manuscript to publish this book for the glory of God and the betterment of humanity and the salvation of souls. It is the author's prayer that a hundred thousand copies will soon go forth to bless the world. I have four new sermons in this book that have never been in print before.

Sincerely,

J. B. M.

CONTENTS

CHAPTER I.

Establishing Grace	11
--------------------------	----

CHAPTER II.

Christian Perfection	28
----------------------------	----

CHAPTER III.

Christian Perfection (<i>continued</i>).....	35
--	----

CHAPTER IV.

Christian Perfection (<i>continued</i>).....	40
--	----

CHAPTER V.

Christian Perfection (<i>continued</i>).....	46
--	----

CHAPTER VI.

First Pentecost Foretold.....	55
-------------------------------	----

CHAPTER VII.

Entire Sanctification	74
-----------------------------	----

CHAPTER VIII.

Some Experiences of Instantaneous Sanctification Under My Observation.....	99
---	----

CHAPTER IX.

None Good, No, Not One—sequel to "I Sin Every Day"	105
---	-----

CHAPTER X.

The Record Opening	118
--------------------------	-----

CHAPTER XI.

The Record Opening (<i>concluded</i>).....	127
--	-----

CHAPTER XII.

Mountain Peak Days of Bible History.....	139
--	-----

CHAPTER XIII.

Some Things That Never Change.....	157
------------------------------------	-----

CHAPTER XIV.

Agree With Thine Adversary.....	171
---------------------------------	-----

CHAPTER XV.

The Home-Coming	180
-----------------------	-----

CHAPTER I.

ESTABLISHING GRACE.

“For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; Night and day praying exceedingly that we might see your face, and perfect that which is lacking in your faith?

“Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

“And the Lord make you to increase and abound in love one toward another, and toward all men, as we do toward you.

“To the end that he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.” 1st. Thess. 3:9-13.

Text: Verse 13.

THE subject for the hour is Establishing Grace, which is the keynote of the teaching in all the Epistles of the Bible, and is found in the thirteenth verse which we have just read. If the reader will carefully examine all the letters of the author of this text, he will find that Paul dedicates all of his fourteen letters to the church of God, and all his efforts are to bring the saints into this experience of establishing grace. He makes it clear that folks must have a good experience of justification in order to get holiness of heart and life.

We desire to bring some evidence to prove that the saints at Thessalonica were saved, though not established in grace. After greeting the Thessalonians, St. Paul says, “We give thanks to God always for you all, making mention of you in our prayers.” He remembered them; they had been converted under him, and he had a very tender feeling for them just as we ministers have to-day for those who are converted in our meetings. Somehow there seems

to be a special love for them; and we often pray for those who are the fruit of our labors. So did St. Paul. He gave thanks to God for them. And oh, what a joy it must have been to him to know that his converts were standing true. You will note that they had a work of faith. He says: "Remember your work of faith;" and he says, "without ceasing," too. They were known not for their numerical strength, nor for their wealth, nor for their social functions, but solely for their faith. Most churches these days are known for their numerical strength, wealth and social functions. Many church houses are almost turned into restaurants and play-houses. It is common for them to have fish fries, ice-cream and cake, oyster stews, donkey shows, old maid conventions, old bachelor suppers given in honor of the old maids in the Sunday school, and many other things just as foolish in the house of God. And lately we have read where an effort is being made by a certain denomination to raise money to establish a church house at every crossroads in the heathen lands, with a poolroom in each. And who knows what is coming next? We do not know. It seems that the church that can make the greatest show on this line is the greatest and best known in the religious world. But such churches are not ready for establishing grace: they need a revival of old-time regeneration. But the Thessalonians were known because of their faith that pulled the fire out of the skies when they prayed. Their faith braved heathenism and defied false religions, rulers and kings, and made kingdoms sit up and take notice that they were worshipping the true and the living God. Oh, for such a church today! They had a faith that "laughed at impossibilities and cried, It shall be done." We are

justified by faith: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." Rom. 5: 1. So if we draw a Bible conclusion we must say that they were justified, for they had faith. Not head faith, but saving faith. It would be worth going across the continent to see such a church today. Oh, that we once more may see the church of God back to primitive experience of saving grace. They had a Work of Faith, and were commended for it by the Apostle.

To prove that they were Christians: They had a labor of love, or a love that worked. Love is one of the Bible evidences that we are born again, or saved. "We know that we have passed from death unto life because we love the brethren," says the Apostle. When one is saved he has a divine love. There is a vast difference between human and divine love. Human love loves those that love it, and hates those that hate it. That is to say, it has its limitations or boundary lines. But divine love loves those who hate it as well as those who love it. It has no boundary lines. Glory to God! A real Christian loves everybody. They used to sing, when we were children, "It makes me love everybody, and it's good enough for me."

Divine love is the first proof that one is saved. Turn to Galatians the fifth chapter and the twenty-second verse and you will read, "But the fruit of the Spirit is love." And it is the first fruit mentioned. Oh, how differently we love when we get saved. "Whosoever loveth is born of God. In this the children of God are manifested. If a man say, I love God and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" But their faith worked; they loved. Oh, there is so much coldness

among professed Christians these days that we often wish for a greater manifestation of love among the children of God. We may differ in opinions about the non-essentials in church matters, but we can love each other as brothers and sisters in the Lord, and thus prove to the world that religion is a reality. What we need is a "laboring love."

Next we notice that they had a patience of hope. This is a rare grace these days. We see much manifestation of impatience among professors of religion, but patience seems to be a grace that is rare. It is true that we have many things to try our patience, but we are to prove to sinners that we are unlike them when things do not go our way. It is when we are tempted and tried, if we are patient, that we shine. Many a soul has been driven from God and heaven by the impatience of a professed Christian. Oh, how much this grace of patience proves sometimes, and how much impatience disproves sometimes, too.

We were told of a pastor of a church who, by his impatience one Sunday morning, drove a man to such anger that he said, "I will never enter the church again. There is nothing in religion." The pastor became impatient with this man's little boy in church, and took him up and set him down on a seat with such a temper that it hurt the boy, and scared him, too. And the way the pastor looked when he did it, convinced all that he had lost his patience. The church asked him to confess his wrong, and ask the man to forgive him; this he did, and the man forgave him, but as he was a sinner he could not reconcile it with religion, and, we fear that he never got saved. We followed this pastor, and we know that two years after the pastor left, that man still refused to go to the church. Impatience

did it. But with all that came to the Thessalonians to test and try them they manifested a patience of hope. Their patience brought them a hope that there was something better for them when the day of testing and trial was over, and for the sake of Christ, whom they loved and worshipped, they could suffer. They had a patience of hope. This patience of hope was in our Lord Jesus Christ, so they could well afford to suffer for His sake. They knew that their election was of God, and that they would be winners in the end.

Paul reminded them that the gospel that they had been saved under was a gospel that did something for folks. He said unto them, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." And he says, "And ye were followers of us, and of the Lord, having received the word in much affliction, with joy in the Holy Ghost." You see that they had not only become followers of Paul, but also of the Lord, and they had received the word which cost them affliction or persecution. He further says, "Ye were made ensamples to all that believed in Macedonia and Achaia. And from you sounded out the word of the Lord not only in Macedonia and in Achaia, and also in every place your faith to God-ward is spread abroad: so that we need not to speak anything. For they themselves show of us what manner of entering in we had unto you, and how ye turned from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."

Thus reads the eighth, ninth and tenth verses of the first chapter of this Epistle. No better recommendation

could be given any Christians than St. Paul gave these. Not only did he say, "Ye are ensamples to the people," but he says that they had been diligent in preaching the word of the Lord. It is a sure sign that folks are converted, when they want to get the gospel to others who have not heard the good news of salvation. They must have been like the disciples after Pentecost; they went everywhere preaching the word. This could not be said of the average church members of to-day. They seem to be more interested in social functions and card parties and the world in general than they are in getting souls in touch with the Christ and His word. The new convert has a peculiar love for the Bible, and somehow he wants others to find the Christ who saved him. This is God's way: they shall hear His word and believe on His name. Not only had the word of the Lord sounded out from them, but their faith had spread abroad. It was not merely a faith in their propaganda, but *faith toward God*. It seems that their faith had wings to it. We are alarmed these days at the little faith we find among professed Christians. We could pray, as did some in the day of Jesus, and be in divine order, "Lord, increase our faith." Paul says, "For yourselves show of us what manner of entering in we had unto you." That is, the effect is seen in your life. There has been a change wrought that convinces one that the gospel is not a failure; that it does what it is recommended to do. "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5: 17. So it was evidenced in their lives by turning them from idols to serve the living and true God. In those days if one gave up his idols, he was counted a Christian, but

nowadays people can hold on to their ways and live as they always have and be accounted Christians by the church, and many of the preachers. But such people do not want to be established in grace by the baptism of the Holy Ghost. They usually oppose a further work of divine grace. But all converted folks want full salvation, and are candidates for all God has for them. The reason we find it so hard these days to get folks to seek purity of heart, that will establish them in the things of God, is because there is such a letting down on Bible regeneration. If the ministers were all of the John the Baptist kind we would have but little trouble to get the Christians to go on unto holiness. *We need a revival of old-time regeneration in the churches.* The Thessalonians had become worshippers of the true and living God, hence all sin and idolatry had been given up. We must break with sin and give up everything that God will not sanction today if we will be Christians. God never changes. We notice that these saints were waiting for the second coming of Jesus. Sinners do not want to see Jesus come. They are not in love with Him, and they prefer that He delay His coming. But a Christian does not object to the coming of Christ; rather he hopes that He will come and put an end to sin, and take His own to live with Him eternally. They were walking in this faith that Jesus would soon come from heaven. The people who are living in view of Jesus' coming always are ready for holiness, and are the first to seek the blessing of establishing grace.

To further prove that they were converted and in the enjoyment of a good experience of saving grace, yet not sanctified, or established, we call your attention to the fact that Paul sent Timothy to see them to ascertain

whether they were backslidden or not, before he would go to hold a holiness meeting for them. Timothy was also to try to establish them, and comfort them concerning their faith. How clear the Bible teaching is if one will lay aside all prejudice. He was determined that nothing be left undone to bring them into this establishing grace. "For this cause, when I could no longer forbear, I sent Timothy to know your faith, lest by some means the tempter had tempted you, and our labor be in vain. But now Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we do to see you. Therefore, brethren, we are comforted over you in all our affliction and distress by your faith: For now we live, if ye stand fast in the Lord." 1 Thess. 3: 5, 6, 7.

Now let us sum up all the evidence that we have brought and see if our statement is correct, that they were saved but not established.

They had a work of faith.

They had a laboring love.

They had a patience of hope in our Lord Jesus Christ.

They were to be elected of God.

They had been converted under a gospel of power.

They were followers of the apostles.

They were followers of the Lord, having received the word in much affliction, with joy in the Holy Ghost.

They were ensamples to all that believed.

They had been persistent in proclaiming the word of the Lord.

Their faith had spread abroad, so that they needed no one to speak in their behalf.

Their lives showed the manner of entrance the apostles had unto them, in turning them from idols to serve the true and the living God.

They were waiting for the Son from heaven, or for the return of Jesus in His second advent.

Timothy brought good tidings of their faith and charity, saying that they were desirous to see Paul.

Reader, do you not think that from the evidence which we produce (and we could produce much more, but this should be sufficient) that they were well saved?

Now they were not established in grace, for the Apostle says, "We thank God for you, and we are praying for you day and night;" not only praying, but praying *exceedingly*, "that we might see your face that we may perfect that which is lacking in your faith. To the end that we may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." This proves beyond all question to the writer that they were not established in grace, yet that they were saved.

The great need of all Christians is to be established, and the Bible abounds in proof that we can be thus fixed in God. There is a second work of divine grace provided for us in the economy of God to fix and settle us in Him, thus enabling us to withstand all the temptations, conflicts and battles of life, and be more than conquerors. To show you what the apostle meant by establishing grace, we turn to the fifth chapter of Romans, beginning at the first verse. We read: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God. Not only so, but we glory in tribulation also: know-

ing that tribulation worketh patience, and experience; and experience hope, and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

We see that Paul says that we are to stand; and to stand means to be established, for when a thing is established it stands. Let us notice this scripture. Paul says we are justified by faith, and that we have access by faith into this grace wherein we stand (established). So you see that we can obtain it here, for it is to be received by faith, and anything that is obtainable by faith can be had anywhere that faith is exercised for it. Thank God for the revelation of the truth!

We will give you an illustration. Though simple, it brings out the truth that we desire to get before you. When I was a boy my father lived out in the country in a beautiful pasture near the county thoroughfare that ran from one large town to another. On the east side of that big road lived a well-to-do farmer, a cattle man—Uncle Joe, as we called him. There was a contention between my father and Uncle Joe over the dividing line between their lands. They did not get mad over the matter, but just could not agree; each contended for what he called his rights. In the process of time father made Uncle Joe a proposition, that they send for the county surveyor and let him survey out the tract of land according to the original field notes, and wherever the line fell he would abide by it. This they did, and the oldest claim was surveyed first. The original field notes called for an oak-tree on a creek as the beginning corner, and to run so many yards west, and so many yards north, and so many yards east, and so many yards south, to the beginning

corner. And the line was established, and though the land has changed hands several times, the line still stands.

There was a dispute between the powers of right and the powers of wrong over the sin line for four thousand years, God contending that man was to live above sin, and the devil contending that man must sin until he died; that one could not be holy in this world or live above sin. At last an agreement was reached and heaven's surveyor was sent for, and the line run out according to the original field notes. God having the oldest claim, His was run first. The field notes called for the little post-oak of heart purity, down by the river of God's holiness, for He made man holy in the beginning. And thus the claim was run out, and the line established above the sin-line, and it remains settled for all time. Glory to God and to the Lamb. Jesus, heaven's surveyor, has established it in His own blood by His death on the cross that we could live above sin. Amen. He who contends for sin and pleads for sin, declaring that we must sin as long as we tabernacle here, lives too far back in the fogs and mists of the yester-days, for me to argue with him. Such advocates will have to move up into the light of today before they will attract our attention. We have too much to do trying to get sinners saved, to waste our time trying to convince such men. Sinners must be brought to Christ; believers must be established, and the suffering must be relieved. Hence we must be about our Master's business.

The Thessalonians were established in grace by the coming of St. Paul unto them, and, thank God, we can be established today by consecration and faith in the blood of Jesus, where we can stand under all circumstances and rejoice in the hope of the glory of God. It is the need of

the church today to prevent so much falling away. We are astonished and crushed in heart, now and then, at the downfall of men and women who should be used for the salvation of souls, but the temptation was more, seemingly, than they could stand. Yet, if they had been in the full-orbed experience of establishing grace, they could have stood the test. Beloved, we can stand, though some do fall, for Paul says that there is an experience where we can rejoice in tribulation. The word "tribulation" comes from the Latin word "*tribulum*," which, in the days of St. Paul, meant a flail, which was used for separating the grain from the chaff. The process was beating it out, or flailing it out. The word "*tribulum*" in the modern use of language would mean a "threshing machine," for that is the instrument we use to separate the grain from the chaff. Glory to God, we can have an experience where we can be put into the devil's threshing machine and glory in the threshing. The threshing serves to separate us from the chaff of this old world, so we can glory in the threshing.

Dear reader, if you have the establishing grace of holiness you know what I mean, for in some way you have gone through the "*tribulum*," threshing machine. The Hebrew children went through the threshing machine when they were put in the fiery furnace, but they walked out without the smell of fire on their garments, because the "Form of the Fourth" was with them. Daniel's thresher was the Lion's Den, but he slept like a baby in its mother's bosom, and got up praising God in the morning, and made the king acknowledge that he was worshipping the true and the living God. John the Baptist got into the devil's thresher and lost his head, but he came off a victor, for the revelator saw him under the altar of God when heaven's

curtain was lifted, and he was permitted to look into the city of God.

The Author of our salvation, Jesus, got into the devil's threshers many times, but He defeated the devil on every battlefield. Look at Him as He came from the wilderness, with angels ministering unto Him, and from the garden, with His face shining as the sun and His robe as white as the light, and a howling mob reeling, staggering and falling at His feet. From Mount Calvary, with the soul of a thief in His arms whom He had wrenched from the devil and the jaws of death and hell, flying up through rolling systems and moving worlds to God's paradise, to lay him at the Father's feet as a trophy of the plan of redemption, while saints and angels sang and shouted for joy and crowned Him Conqueror. Yea, look at Him as He came from "Sheol," with the keys of death and hell buckled to His belt, declaring to men and devils, "Behold, I am alive forevermore." From all the "tribulums" He came out a victor. And so can we, glory to God! The preacher to the church of the Thessalonians, the author of this epistle, had his experiences in the thresher, but he was established in grace and stood the tests. Look at him as he came from the "tribulum" five times with bleeding back and limbs. We find Paul and Silas in the Philippian jail at the midnight hour after they had been beaten until their backs were bleeding, and their feet had been made fast in the stocks, singing praise unto God. They were holding a prayer-meeting, and rejoicing that they were counted worthy to suffer for His sake. They gloried in the tribulation. In answer to their prayers, God sent an earthquake that gave that old Philippian jail a congestive chill, and it shook the door open and the windows open and the

stocks off their feet, and awoke the jailer. He was so frightened that he was going to kill himself, but Paul cried unto him, "Do thyself no harm; we are all here." And the jailer came trembling and fell down at their feet. An altar service followed and a revival was on, and the jailer and his family were saved and were baptized, and they all feasted together. It was a camp meeting for the apostles. Paul declared that he had been in many perils with his countrymen, with robbers, in the deep, and with false brethren, in the sea and on land, but in all things approving himself a minister of God, "in much patience, in necessities, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report—as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." 2 Cor. 6: 4-11.

In the last hour of the Apostle's life, just before he went to the block and lost his head for the truth, he preached. We hear him saying, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the righteous Judge shall give me in that day; and not to me only, but to all them also that love his appearing." 2 Tim. 4: 7-9. No wonder that Paul was so anxious to see the Thessalonians that he prayed exceedingly night and day for them. He was desirous that they should have

their hearts established in holiness before God, that they might be able to stand and be ready for His appearing, for they were waiting for the Son from heaven. Dear reader, Paul says, "Be not carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace." Heb. 13:9. "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." 2 Pet. 1:12. Have you this grace wherein ye stand? If not, you may have it now. I am writing to you to the end that He may establish your heart unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all His saints.

The Apostle Paul tells us how we may have this blessing. The Lord has not changed His plans. The way He gave it to the saints in those days, He gives it to us today. We read: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." Rom. 12:1, 2. It is made clear in this scripture that it is obtainable by consecration and faith in the blood. The Bible teaches plainly that our bodies are to be the temples of the Holy Ghost, hence He wants us to present our bodies to Him in order that He might cleanse them from all carnality, thus preparing them for the habitation. "What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are

God's." 1 Cor. 6:19, 20. "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temples of God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people." 2 Cor. 6:14-17. "Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:16, 17. A sinner cannot consecrate or bring his body to God a living sacrifice, for he is dead in trespasses and in sins, and it is impossible for a dead man to bring anything to God in consecration.

But we read: "And you hath he quickened [or made alive] who were dead in trespasses and in sins." Thank God! there is life-giving power in Jesus. "I am come that they might have life and have it more abundantly." John 10:10. After we are made alive, He commands us to present our body and all our ransomed powers to Him. We esteem it not only a command but a great privilege to do it; thus enabling us to render more effective service in His vineyard. God works through human instrumentality for the salvation of the lost, but He only demands our reasonable service; He knows just what we are capacitated to do, and He loves us too well to impose upon us anything that we are not able to perform. Our God is no tyrant. He is a loving heavenly Father. Bless His name! When we were a child our father loved us too well to demand of us any service that was unreasonable, although he was not a

Christian. Certainly God, who is the embodiment of wisdom, love, justice, and mercy, will not ask an unreasonable service of His children. He calls some to preach, some to go to foreign fields, some to sing the gospel, some to prison work, some to lead prayer meetings, visit the sick, and to look after the needy; others to farming, merchandising, teaching school. In fact, He calls all to be holy, no matter what our station in life may be. "For God hath not called us unto uncleanness; but unto holiness." 1 Thess. 4:7. If we read in the fifth of this epistle, beginning at the sixteenth verse, we will see that Paul exhorted the Thessalonians to this experience; he says: "Rejoice evermore. Pray without ceasing. In everything give thanks; for this is the will of God in Christ concerning you. Quench not the Spirit, despise not prophesying. Prove all things, hold fast to that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it."

The Thessalonians were led into the light of establishing grace, and the desire of the Apostle was realized. They were sanctified by the second work of divine grace. What they had we can have, for we read that with the Lord there is no respect of persons, and that Jesus Christ is the same yesterday, today and forever. Beloved reader, if you are not in possession of this grace, make a full and complete consecration and, by faith, claim it now. The Thessalonians were saved but were not established. The Apostle showed them that they could have "The Blessing". They received it. You may have it, too. Get it now.

CHAPTER II.

CHRISTIAN PERFECTION.

“Paul, an apostle of Jesus Christ, by the will of God to the saints at Ephesus, and to the faithful in Christ Jesus, Grace be to you and peace from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.” Eph. 1:4.

WE have given you the first four verses of the first chapter of Ephesians, which we wish to call your attention to for a little while. This epistle, like all others written by this wonderful apostle of the Lord, is addressed to the Church. The fourth verse is the key to this letter. The apostle makes it clear that while the Ephesians were enjoying a good experience of saving grace they were not all that God designed that they should be. We purpose to produce such evidence to prove that they were Christians, that every thinking mind will be fully convinced that they were converted, yet were not made perfect in love. Now let every reader of these pages study this subject with me from a Bible point of view.

The first evidence we shall bring to prove our position is the fact that Paul recognizes them as saints; not sinners, but saints. Take the definition of the word saint, and you will be convinced. Mr. Webster tells us that a saint is a religious, a devout, a pious, a holy person. First, sinners are irreligious and make no claim to religion. Thousands of people think that all the saints are in heaven. So did I when I was a boy, living back yonder in the twilight of

the gospel. I used to hear the story of Enoch, and I thought that all the good people had gone to heaven, and that there were no saints on earth. Hence, I thought if ever I should see a saint I would have to go to heaven. The preachers preached about the saints over there, and how sinful we were, and how hard it was to live a Christian life, and that there were "none good, no, not one", until we were made to believe that no one could be a saint here. But thank God, a brighter day dawned, and the sun arose, and the light came to us that it was our privilege to be a saint and to walk as Enoch of old walked, in companionship with the Lord. And since we have been going up and down the land for the last sixteen years, we have met thousands of saints just as holy and as true as the Ephesians. Every justified person is a saint.

The second evidence we offer in proof of our position is that they were not only saints, but were faithful saints in Christ Jesus. No higher tribute could be paid to a Christian than Paul paid to these Ephesians. He says that they were faithful saints. That meant that they were walking in the light and living up to their duty. When a pastor, we have gone to our charge and found that, while we had some members that were not faithful, yet we had some that we could term faithful saints. We had no disposition to un-Christianize the less faithful ones; we had confidence in their being Christians, but they were not as faithful as the Lord wanted them to be, nor as we desired that they should be, and often have we said, "Oh, if all our members were like old Brothers Smith or Jones, or like old Sister Simmons or Sister Marrs, how delighted we would be." But the Ephesians were like those—they

were faithful in their duty to God and to the church— so you see they were not sinners.

The third evidence we offer is in the greeting Paul gives them: Grace be unto you. Now they had grace; if not, this greeting was all out of place. And if they had grace, they were saved. Grace, to a sinner, would be like Greek to a boy in the grammar school; he would not understand it. But they understood what the apostle meant.

Now when we begin to look at this manifestation of the fruit of the Spirit, we are at a loss to know how to express to human hearts and minds what we mean when we say "grace" for the want of words. But it is better felt than told, and every child of God knows what we are talking about if we fail in our definition. Theologically speaking, it is the unmerited favor of God; but experientially speaking, we would say it is that supernatural something that God puts in human hearts that enables them to stand against the onslaughts of the enemy. Thank God! it is that "supernatural something" that is sufficient when we are tempted and tried; when trouble and sorrow come heavy upon us. But with Paul we can say, His grace is sufficient. Some of us have tried it under various circumstances of life, and we know the value of it. The writer has tried it when tempted to the death; and when trials were sore we tested it. When things were against us, it was our stay; yea, in affliction, in sorrow; and when death came into our home, and when we stood by the open grave and the casket was being lowered, and the last farewell was said to our loved ones and the mounds were made, and through blinding tears we returned to our home and looked at the empty chair, and the vacant place at the

table, it was grace that held us then, and holds us now.
So that we can say with the poet:

"Through many dangers, toils and snares we have al-
ready come,
'Tis grace that brought us safe thus far, and grace will
lead us home."

The Ephesians had grace, hence they were not sinners.

The fourth evidence we offer is that they had peace.
Not peace with their fellow man, but peace with our Lord
Jesus Christ. Peace with our fellow man is a great thing,
indeed. How enjoyable. But it does not compare with
the peace that comes from God. Take a community,
town, or city where peace reigns supreme, and it is a de-
lightful place to live. How good one feels when he can
look the whole human race in the face and know that he
is at peace with them. But oh, no tongue can describe the
joy and feelings of the souls that have peace from God.
They look at a once broken law and its penalty that hung
over their head; but now it is satisfied. They look the
wrath of a sin-avenging God in the face; but now it is ap-
peased. They look at what was once a face of frowns;
but now it is a face of smiles. Reconciliation has been
brought about through our Lord Jesus Christ, and God
whispers peace, sweet peace, to the soul, and the soul begins
to sing:

"Peace, peace, wonderful peace, coming down from the
Father above;
Sweep over my spirit forever, I pray, in fathomless billows
of love."

The Ephesians had peace.

The fifth evidence is the last we offer, but not the least. They were spiritual. We know that sinners are not spiritual, but are recognized by the Apostle Paul as being dead in trespasses and in sins. "Wherefore awake thou that sleepest and arise from the dead and Christ shall give thee light." Eph. 5:14. "And you hath he quickened, who were dead in trespasses and in sins; wherein ye walked according to the course of this world, according to the prince of the power of the air, the spirit that worketh in the children of disobedience:

"Among whom also we all had our conversation in the times past in the lusts of our flesh, fulfilling the desires of the flesh and the mind; and were by nature the children of wrath, even as others.

"But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;)

"And hath raised us up together, and made us to sit together in heavenly places in Christ Jesus." Eph. 2:1-7.

But now they are no more sinners, but children of God, and have peace that passeth all understanding. No preacher or teacher with any good sense or religion would attempt to prove that the Ephesians were not well saved at the time of the writing of this letter. All the evidence, summed up, would convince any unbiased person that they were Christians. If all the professors of Christianity of today had as good experience as these, we would have no opposers of the second work of grace, but they would be hungering for this wonderful, sweet, indescribable experience of Christian perfection.

They had been dead in sins, but they were quickened

by the power of regeneration, which means to make alive, and which also means to become a new creature. The apostle says, "Therefore, if any man be in Christ . . . he is a new creature; old things are passed away, and behold all things are become new." 2 Cor. 5:17.

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost." Tit. 3:5. We clearly see that regeneration is the first work of grace that makes us Christians, but it takes the second work of grace to make us perfect Christians, or to perfect us in love, as we are told by the writer that God had chosen them in Christ before the world was made. At first thinking, it would seem that if the Ephesians had all that we are told they had in their first experience or justification, that there would not be any room for a further work of grace. Now let us notice what Paul says of them in a final summing up in this first chapter. He says that they were saints, faithful saints; and that they had grace and peace; that they were blest; they were spiritual; and that they were in heavenly places. And yet they were in need of being made perfect in love. The facts are that they were just ready for the second work of grace. Keep in mind this one thing, that one must be in a good state of grace to get perfect love, or Christian perfection. No sinner or backslidden person ever gets entrusted to them this *pearl of great price*. The saints are the only ones that are eligible to perfection, and whom God will make perfect. The Ephesians were Christians, but were not perfect Christians.

We hold that God saves all people, in all ages, in the same way; and that what others had, we are to have; that

He makes no exceptions, nor does He change His plans. Reader, you can have this experience now. If you are yet without this blessing, plunge in now, by faith, and let Jesus perfect you in love this very moment.

CHAPTER III.

CHRISTIAN PERFECTION—continued.

TO prove that we are right in our proposition in the preceding chapter, we call your attention to the fact that the ministry was ordained for this express purpose. Turn with me to the fourth chapter of Ephesians and let us read, beginning at the eighth verse: "Wherefore he saith, When he ascended upon high he led captivity captive and gave gifts unto men." Now, skipping the verses that are explanatory and beginning at the eleventh verse, we read, "And he gave some apostles, and some prophets, and some evangelists, and some pastors, and some teachers for the perfecting of the saints [not sinners] for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

If the reader will stop and consider carefully, he will see that they were not perfect, but the ministry was ordained for this specific work. Now if they were made perfect in love in regeneration, the ordination of the ministry, as given by St. Paul, is all out of order. No, beloved, they were not perfect, but glory to God! they were chosen to be perfect before the world was made. It is the privilege of every saint to be made perfect. Jesus, in His sermon to believers, the sermon on the mount, commanded His followers to be perfect. And in all His sermons to believers He preached on this theme—or on holiness.

You remember when a certain rich young ruler came to

Him and said unto Him, "Good Master, what good thing shall I do that I may have eternal life? And he said unto him: why callest thou me good, there is none good save one, that is God. But, if thou wilt enter into life, keep the commandments. He saith unto him, which? Jesus said, Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honor thy father and thy mother. And thou shalt love thy neighbor as thyself. And the young man saith unto him: All these things have I kept from my youth up. What lack I yet?" Matt. 19: 16-20.

Good Christian he was. Look at him. He did no murder, he committed no adultery, he stole nothing, he told the truth, he honored his parents, and loved his neighbor as himself. Where is the justified man that has more than that? But, listen to Jesus in the next verse. He says: "If thou wilt be perfect, go sell that thou hast and give to the poor, and thou shalt have treasures in heaven; and come and follow me." He was a Christian, but needed "one thing, and that was to be made perfect. It is one thing that all Christians need today. And the ministry was ordained for their perfection; and unless the ministers give them the light and do their best to get them into this much-needed experience, we do not see how they will stand clear in the judgment. St. Paul clearly teaches us that this experience will unify the church, and all confess the church needs unifying. Nothing else will bring heart unity. If all the Christians had perfect love, the problems of the church, that give the pastors so much trouble at times, would be solved. Thank God, when all carnality is extirpated from the heart, we are made perfect in love, and are one. Methodists, Baptists, Presbyterians, Campbell-

ites, Nazarenes, and all the rest will tear down their denominational cross-fences when they get sanctified, and plant grape vines and pomegranates along the old fence row, and put out some maple trees, and set bee gums under them, and they will have holiness camp meeting on the old fence row once a year, and a big feast of fat things, and they will all come and shout and sing and eat grapes, and pomegranates, and rob bee gums, and have a time where they used to debate, clash and get mad if things did not go as they thought they should. Hallelujah! It is fine to have the blessing.

All differences are settled when God's people are sanctified, or get perfected in love. Paul states the object of Christian perfection, "That henceforth we be no more children, tossed to and fro and carried about with every wind of doctrine by the sleight of men and cunning craftiness whereby they lie in wait to deceive." Eph. 4:14.

He designs that we shall get out of babyhood into manhood, so that they will quit playing in religious things and go after a lost world and try to bring them to Christ. When we enter manhood and womanhood in Christ, then we will be burdened for souls, and the non-essentials will not take up our time. One can plainly see that this is the great need of the church and our high privilege.

The trouble with the church world today is, that each denomination is trying to see which can exceed the other in numbers, buildings, colleges, and a cultured ministry, but thank God, when His people get into this sweet, unifying experience, all division, strife and jealousy, and spirit of rivalry is taken out, and, bless God, unity prevails, and the church is edified, and her greatest desire is, "Lord, give us souls." This has been practically demonstrated in

many places. Where the revival of full salvation has gone, the different denominations have been unified by the grace of perfect love, and large numbers of sinners have been saved, and additions to the church was the inevitable. As we have gone from state to state, from city to city, from town to town, and out into the rural districts, we have noticed this one thing, that it brings the Christians into a closer union, enlarges their hearts and views, and gives them a broader fellowship, and intensifies their desires to see a lost world brought to the feet of our risen Lord. Why should any minister or member of the church object to anything that uplifts and has a tendency to make us better and more useful in the Master's vineyard?

It is the heart-cry of every redeemed soul, and their intense longing, and the only thing that satisfies. Oh, that the Lord will move on the heart of everyone who reads this book to seek the Pearl of *great price*. The founders of all orthodox churches, so far as we know, recognized that all Christians must reach this state somewhere, sometime, before they are ready for heaven, and hence they wove it into all their creeds (or statements of doctrine). The only difference seems to be when, where, and how it is to be obtained. It is the Christian's legacy; yea, his gold mine. They could not have very well founded a Bible creed and denied this great truth, for it is the golden thread, or cord, that binds the Word together. It is the central truth of the Bible's teaching, and the terminus of all vital doctrines. Why rob the Christian of this treasure? We are truly glad that the time has come when the light is dawning upon the pathway of every child of God, and the hungry are finding their lost inheritance. Hallelujah! Ere another quarter of a century rolls by all the saints of earth,

like the Ephesians, will hear and know of their privilege in Christ Jesus.

The fire of perfect love that flamed and glowed in the day of the Wesleys, though it afterward seemingly died away, has been rekindled, and is destined to sweep the earth; for the rank and file of the holiness people and preachers have consecrated for the death struggle or for victory. How every saint should praise God for this host of bloodshed, purified, and tried soldiers of the cross. God is raising up, ordaining and sending out a ministry that will perfect the saints, build up His kingdom, evangelize the world and hasten the coming of our King. Dear reader, will you carefully consider this subject of Christian perfection, and, with an honest heart, walk in the light, and seek and obtain this promised blessing?

CHAPTER IV.

CHRISTIAN PERFECTION—continued.

THAT the experience of Christian perfection was for the Ephesian Christians is evident from the fact that St. Paul, in writing this letter to the church at Ephesus, became so desirous of seeing them made perfect in love that he prayed one of the most wonderful prayers for them that we find recorded in Sacred Writ. Hear him as he calls upon God, "For this cause I bow my knees before the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory to be strengthened with might by his Spirit in the inner man; that Christ might dwell in your hearts by faith, that ye being rooted and grounded in love may be able to comprehend with all saints what is the depth, the height, the breadth and the length, and to know the love of God that passeth knowledge, that ye might be filled with all the fullness of God.

"Now unto him who is able to do exceeding, abundantly, above all ye ask or think, according to his power that worketh in us. Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

Now let us consider who Paul is praying for. Let St. Paul answer the question. He says, the family of God, of which a part is in heaven and a part is on earth. He is certainly not praying for those in heaven who are beyond the need of help, but for those who are on earth fighting against foe without, and fears within, and in need of the overcoming power of perfect love to make them

victors here, and to fit them to join those who have been homed in the home of the good, for they were soon to be reunited forever. That divine fitness St. Paul recognizes to be the fulness of God, or perfect love, or the indwelling Christ in their hearts. Not only does it prepare one for heaven, but to comprehend with all the saints in this old sinful world what is the depth, height, length and breadth of His fulness while we are is the conflict here.

Thank God, that there is an experience that passeth knowledge, that gives us a heart comprehension of things that are divine, and enables all the saints to fellowship, commune, and enjoy the wonderful things of God together, regardless of education, race, color or denomination. I have seen the washerwoman who did not know her name in print, who bent her back over a wash-tub all week to win bread for her children, come to the service on Sunday, and while the preacher would be giving the message under the Holy Ghost, she would punctuate his sermon with glad hallelujahs and amens, and get them in at the right place. Why? Because she had a heart comprehension of the message. The Holy Ghost always does things at the right place and right time. We have known men who did not know a noun from a pronoun, nor a verb from an adverb, but they could wade the stream of full salvation with you and shout on the battle, all because they had a heart understanding of the matter.

Thank God for something that is not based on worldly knowledge, but on heart condition. By one spirit we are all baptized into one body. Glory to God! But you may say that we cannot be filled with the fulness of God. Well, I am going to say that it is in the prayer, and that evidently the Holy Ghost never inspired a wrong prayer, nor em-

ployed meaningless words when He spoke through lips of clay. Remember that we have not come to the farthest reachings of this utterance; there are yet great fields of exploration within the bounds of this prayer. There is much for the soul after sanctification, or perfection of love; there are larger developments, there are broader fields, more extensive valleys, and higher ranges of mountain experience for the soul that will go on and possess the land of Perfect Love.

Now hear the great apostle say, "Unto him who is able." Just stop and think of the ability of God. He scooped out the valleys, piled up the mountains, laid the mudsills of earth, planted the rolling rivers, stretched out the heavens like a curtain, and, by word of mouth, spangled the heavens with rolling worlds and moving systems, and through six thousand successive years, yea, millions perhaps—He has held them in space whirling at lightning speed, some going to the right while others are going in the opposite direction, never varying a hair's breadth nor having a collision. Cannot He fill you with His Spirit and keep you, my dear reader? Able? Yes, He is able to do exceeding, abundantly, above all we ask or think, according to His power that worketh in us. Oh, how wonderful that God has so richly provided that we might be filled with Himself. Yea, He says that we may ask, and ask for every good thing that we can employ words to ask for, and then, we can harness up the vehicle of thought and ride that, and think, and think, until we ransack the earth thinking of all His riches on earth, and then He privileges us to mount on the vehicle of thought up and on, up and on, until we pass the stars; up and on, up and on, until we pass the moon; up and on, up and on, until we reach

the milky way; up and on, up and on, until we pass the sunpath; up and on, up and on, until we reach the line of the supernal, and leap over heaven's embattlements, and on the vehicle of thought ransack the archives of Glory and think of all His riches in glory. And then He says, "I will beat that." You remember that He says that the earth is the Lord's and the fulness thereof, and if we are willing and obedient we shall eat the good of the land. As to heaven, He says that eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love Him, but the Spirit reveals them unto us. O, glory to God! He can do the exceeding for us if we will let Him.

Think you that I am going to be satisfied short of God's best for me? Never! Never, no, never. Now listen, reader, Paul is yet praying. He says, "Unto him be glory." Where? In the church. By whom? By Christ Jesus. How long? Throughout all ages, world without end, amen. This proves beyond all doubt that Christians are to receive the grace of perfect love as he stated in the first chapter of Ephesians and the fourth verse, "According as he hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love." You see, it is love that we are to be made perfect in. Now let us sum up the whole of this prayer.

First, we are to be filled with all the fulness of God.

Second, we are to have the "exceeding abundant blessing" above all we ask or think.

Third, we will be able to spiritually comprehend this blessing.

Fourth, limitation to growth and to exploits in the things divine is removed.

Fifth, this accomplishment takes place in the saints, or within the pale of the church.

Sixth, it is accomplished by Jesus Christ, "Wherefore Jesus also that he might sanctify the people with his own blood suffered without the gate."

Seventh, this experience is to be had throughout all ages, or as long as there is a militant church on earth.

Eighth, it is all to be done that God may be glorified.

In Ephesians the fifth chapter, beginning at the twenty-fifth verse, we read that "Christ so loved the church that he gave himself for it, that he might sanctify it, and cleanse it, by the washing of water by the word, that he might present it to himself a glorious church not having spot nor wrinkle, nor any such thing, but that it should be holy and without blemish. For both he that sanctifieth and they who are sanctified are all of one for which cause he is not ashamed to call you brethren." Heb. 2: 11.

The Holy Ghost, knowing that we would be opposed and criticised, put the fact of our being made perfect in love, or obtaining Christian perfection; yes, or even being made perfect in this life, beyond the possibility of our being deceived, if we are not biased against this experience. For St. Paul says, "Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you." This is a fulfillment of the command, "Be ye therefore perfect even as your Father which is in heaven is perfect," thus proving that we can have it here. There is no difference between the terms perfect love, sanctification, the Baptism of the Holy Ghost, the fullness of the blessing, and a pure heart. They all mean Christian perfection. We are to receive this experience by faith after we have made

a complete consecration of ourselves to God for time and eternity, and we are to keep it the same way. "As ye have received Christ Jesus the Lord, so walk ye in him." So in the last analysis, if, according to Paul's prayer, He dwells in us by faith after we receive Him by faith, and we are to walk in Him as we received Him, there is no power, human or satanic, that can keep us out of a rich experience of perfect love. Glory to God.

In conclusion, we want to sum up the teaching of this Epistle to the Ephesians so that the reader can get it in a nutshell.

First, they were chosen to be holy. Eph. 1:4. (Or perfect in love.)

Second, the ministry was ordained for their perfection. Eph. 11-17.

Third, Paul prayed that they might have the blessing. Eph. 3:14-21.

Dear eternity-bound reader, do not let any preacher or layman keep you out of this wonderful experience. You are an heir to it. It is the qualification for life, and for death, and for heaven at last. You may have it here and now, if you will lay hold of God by consecration and faith. Get it now, if you do not have it. "Faithful is he that calleth you, who also will do it." 1 Thess. 5:24.

CHAPTER V.

Noah was a just man and perfect in his generation and Noah walked with God. Gen. 6:9.

And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. Gen. 17:1.

Thou shalt be perfect with the Lord thy God. Deut. 18:13.

Mark the perfect man and behold the upright, for the end of that man is peace. Psa. 37:37.

Be ye therefore perfect, even as your Father which is in heaven is perfect. Matt. 5:48.

If thou wilt be perfect, sell that thou hast and give to the poor, come take up thy cross and follow me, and thou shalt have treasures in heaven. Matt. 19:21.

That ye may be made perfect in one. St. John 17:23.

And he gave some, apostles, and some prophets, and some evangelists, and some pastors, and some teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Eph. 4:11-14.

Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, that come to naught: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory. 1 Cor. 2:6, 7.

Let us therefore, as many as be perfect, be thus minded, and reaching forth unto those things which are before. Whom we preach, warning every man, and teaching every man in all wisdom that we may present every man perfect in Christ Jesus. Col. 2:28.

Laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. Col. 4:12.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. 3:16, 17.

From the above quotations the careful reader will see that the Bible is clear on this subject of Christian Perfection, and no matter what men may say, this doctrine and

experience are to be dealt with if one is going to study the Bible and have all the atonement provides for. The Bible and church history are rich with the testimonies of the saints of God who have lived and died in this beautiful experience that gave them such courage in life and such consolation in death and a safe landing in "the Home of the soul". There are many footprints of those joyful pilgrims yet to be found in the old, well-beaten path of full salvation. Let not anyone turn you from this safe road to the goal. Christian Perfection is clearly taught in the scriptures, and the sweet experience is the Christian's legacy.

We desire to call the reader's attention first to what Christian Perfection is not.

IT IS NOT ABSOLUTE PERFECTION.

Absolute perfection belongs alone to God; He alone is absolutely perfect, for it implies creative power. One who is thus perfect can by word of mouth speak worlds into existence, and can speak worlds out of existence. In Him is vested all power in heaven and in earth. Reader, we will never reach absolute perfection in this world nor in the world to come. We may ever approach God and yet never reach Him. There will be hills of glory for the soul to ascend through all eternity and an upward flight for the redeemed. Glory to His name!

IT IS NOT ANGELIC PERFECTION.

Angels are created, and perform a mission work that we shall never be capacitated to perform, and they will always remain in the order of angels. We shall never be angels

nor reach angelic perfection, here or hereafter, in spite of the fact that we often sing:

"I want to be an angel and with the angels stand,
A crown upon my forehead and a harp within my hand."

I do not want to be an angel; for I had rather be myself, redeemed by the blood, than to be any created angel that ever fled on blistering wings through God's upper courts, for the blood-washed soul will be able to sing a song that angels will never be able to hum the tune of in the first run of eternity. No angel will ever be able to join in the songs of redeeming love, for none have been redeemed by the blood of our Christ. St. Peter says that now they stand and look on us with wonderment, and desire to understand what we are having such a glorious time over when we are in worship in His holy sanctuary. I trow that God will get more glory out of one sinner redeemed by the blood than out of a thousand created angels. When a soul, robed in white, stands before His throne and begins to wave his palm of victory and shout, "Unto Him be glory and power and dominion forever, and ever, for He is worthy," no music will be so sweet, nor receive so much attention. Think of it! when the saints come marching in, as they were seen by the Revelator on the lone isle of Patmos; then will be fulfilled his saying, "they were like the voice of mighty thunders and the rushing of many waters, saying Alleluiah. Oh, the engagement of the finally saved soul; it is beyond all expression by pen, word or tongue. You will just have to wait until you try it to know the joy of it.

IT IS NOT MENTAL PERFECTION.

Get all you can of grace and experience, and then you will be far from mental perfection. You will be subject to

mistakes as long as you live. That is one injury that man suffered in the fall that glorification or resurrection power will have to care for. Faultiness of mind will cling on as long as one tabernacles here. It is the writer's opinion that right here much damage has been done to the cause we represent. Preachers and laymen have made extravagant statements, and put the standard higher than they or anybody else could measure up to, and people have been made to stumble, and finally disbelieve in Christian Perfection. They watched someone who claimed this high experience, and who had it, no doubt, and all because they made some error or did something wrong through their impaired judgment, for they were made to have a wrong conception of holiness or perfect love. They condemned them, and said, "I told you that no man could be perfect." At the same time, it may be that the Lord credited them with perfection, because He knew the error or wrong was done unintentionally. To save that soul from making the same error or doing the same wrong again, He turns light in and shows that the thing was wrong. Then, if the soul walks in light, it will say, "Lord, let the blood cover the past and I will never repeat it again." Therefore we are never wrong in praying the prayer Jesus taught His disciples to pray, "Forgive us our trespasses as we forgive those who trespass against us." No matter how long one has had the Holy Ghost or this precious experience, he will never be free from mistakes or blunders. The writer knows that there are many problems in mathematics that he once could solve, but now it would require time to review before he could solve them again, if ever. Why? Because of mental imperfection. No, we will not reach that state here.

IT IS NOT PHYSICAL PERFECTION.

We shall always be subject to sickness, sorrow and death. We may have the toothache, appendicitis, slow fever, small-pox, influenza, or any other disease, and be sanctified, or have the indwelling Holy Ghost, or Christian Perfection. It is for the lack of wisdom, or, may I say, good common sense, for one to make a statement that, if you have the experience we are talking about, you will not be sick at times, and if you are, it is because you have sinned. The Lord can heal, but we are not discussing healing now; we are talking about being sick and yet being perfect. Do not be deceived; this is an awful day of men seeking followers, and preaching heresy to get them. We know of a man at this writing that is trying to make the saints believe that if they are in possession of the Holy Ghost that they are immune from diseases, and if they are sick it is because they have sinned, and some folks are being deceived by him, too. Let me say, with emphasis, **THAT IT IS NOT PHYSICAL PERFECTION.**

IT IS NOT ADAMIC PERFECTION.

We do not get back to Adamic perfection in this life. No garden of Eden experience for us. Only morally do we get restored to the condition we were in before the fall. But we are left weaker than we were, therefore we must be in the constant watch lest we be caught unawares and fall again, for Satan always attacks at our weakest point. We have suffered many things that Adam never suffered before the fall, that will always hamper and hinder us in our service for the Master. At our best there will be room for improvement, so let us not think that we are as good as Adam was, and as strong as he was in his Edenic experi-

ence before the devil deceived him. If we do, we are on dangerous grounds. No, it is not Adamic perfection.

IT IS NOT FREEDOM FROM TEMPTATION, NOR FROM
LIABILITY TO SIN.

,You say, "I thought when we were made perfect that we were never tempted." There is where you are wrong. We will be tempted; if possible, more after we get this perfect love than we were before, for one is able to stand more. If Job had not been a perfect man, or had not been made perfect in love, the Lord might not have said, "Satan, behold my servant Job, there is none like him in all the earth, he is a perfect man, he loves righteousness and eschews evil." But He could turn the devil loose on him because he was a perfect man and could stand. Having done all to stand, he stood. Glory to God. This proves by the Bible that the holy soul is tempted. All those who have entered this land of Canaan of perfect love will testify that they have found giants over there, and walled cities with stubborn kings, and many battles to fight, and temptations come thick and fast. But no temptation shall take you but such as are common to men, and He will not suffer you tempted above that you are able, but with every temptation will make a way for you to escape, that you may be able to bear it. Notice that when the devil lays down a temptation before you, Jesus lays down a way of escape by it, and we can take the way of escape and be victorious. Hallelujah!

We want next, to call the reader's attention to what Christian Perfection is.

IT IS FREEDOM FROM ALL SIN.

In the atonement there was provision made not only for our sins (plural), which refers to our actual, wilful transgressions against God, which must be forgiven, but also for our sin (singular), our Adamic sin, or, better expressed by the Apostle Paul, the old man. "If we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7. Thank God that there is cleansing for the sin principle; yea, from the last and least remains of it, as Mr. Wesley so often said in his writings and preaching. It is wonderful to be forgiven, but it is more wonderful to be cleansed from the thing that caused us to sin, and that is one meaning of Christian Perfection; it is to be perfectly cleansed.

IT IS A PURE HEART.

The Apostle James says, "Cleanse your hands ye sinners, and purify your hearts ye double-minded." James 4:8. "Beloved, now are we the sons of God, and it doth not yet appear what we will be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:2, 3.

Purity of heart, defined in the meaning of the Bible, is a heart free from all impurities. Sin is moral defilement, therefore must be cleansed away, and the blood is the remedy for moral impurities.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run

with patience the race that is set before us." Heb. 12:1. The sin spoken of in this text is called "the sin" which so easily "beset" us, and is more easily understood if we employ the phrase of the colored man who, in his preaching from this scripture, said, "Let us lay aside every weight, and the sin which so easily 'upsets' us." And truly he had it right. For how many times has it "upset" us in the Christian race! But, thank God, it can be removed in a second by consecration and faith. If you still have this "sin", flee to Jesus and try the remedy.

IT IS A HEART FILLED WITH PERFECT LOVE.

Nothing but pure love occupies the heart when it is perfect. The root of bitterness, malice, envy, and jealousy that springs up and defiles is removed, and no matter what you have to suffer there is no manifestation of any of these things, for they are not there, glory to God, for He can take out the last root of sin and fill you with perfect love. Mr. Wesley said that Christian Perfection, summed up, is the loving of God with all the heart, soul, mind, and strength, and your neighbor as yourself, and this is all we claim it does for the soul. It enables us to fulfill this command on earth while we walk among men.

IT IS PERFECT MOTIVES AND INTENTIONS.

We may not always be perfect in service rendered, or in our life, as men would judge, but at the same time the Lord would judge us perfect. For man looketh on the outward appearance, but God looketh on the heart. When the Lord sees that our motives and intentions are perfect toward Him, He says perfect, when the service was imperfectly rendered. Thank God that we can be freed from

every selfish interest and desire, and have no other ambition but to please the Lord and glorify Him in our body and spirits, which are His. Christian Perfection is the soul's highest privilege, and we should never be satisfied with anything less than God's best for us, and our highest attainments for His glory. In the past sixteen years of evangelism we have seen thousands of Christians enter this sweet experience by consecration and faith, and return to their homes to adorn the doctrine of God our Savior in all things, and reader, you may have it now if you are in need of this wonderful experience of Perfect Love.

CHAPTER VI.

PENTECOST.

FIRST. PENTECOST FORETOLD.

THE pentecostal revival that is now sweeping the land and is destined to belt the earth and girdle the globe with holiness unto the Lord, is not of late origin, as some of its opposers think. They call it the heresy and fanaticism of the twentieth century. But we find by a close study of God's word that it was ordained in the council of the trinity before worlds existed. "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thess. 2: 13. We were chosen not from the beginning of the world to be sanctified or made holy, but from the beginning of the plan of salvation; as Paul tells us in another place, before the foundation of the world. We are made holy by the baptism with the Holy Ghost that cleanseth from *all sin* and purifies the heart. This we call pentecost. From reading God's word we see that the children of Israel had their pentecost, and were commanded to keep up their pentecostal feasts, which of course were a shadow of the pentecost of the Christian age. It has been symbolized in the Father dispensation and foretold by the prophets. "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths [49 days] shall be completed. Even unto the mor-

row after the sabbath [50 days] shall ye number fifty days, [fifty means pentecost] and ye shall offer a new meat offering unto the Lord." Lev. 23: 15, 16. Dear reader, you can see that we are not at sea about this great doctrine and experience of pentecostal cleansing, that Israel was commanded to make an offering in order to receive the blessings of pentecost. God's people in all the ages have observed the law and the commands of their heavenly Father when they had a willing heart and received what was in store for them.

We have a beautiful picture of pentecost in the worship of the children of Israel under the leadership of Moses. "The Lord said seven weeks shalt thou number unto thee; begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. And thou shalt keep the feast of weeks unto the Lord thy God with the tribute of a free-will offering of thine hand, which thou shalt give unto the Lord thy God according as the Lord thy God hath blest thee; and thou shalt rejoice before the Lord thy God, thou and thy son and thy daughter, and thy servant, and the Levite that is within thy gates, and the stranger and the fatherless and the widow, that are among you in the place which the Lord thy God hath chosen to place his name there. And thou shalt remember that thou wast a bondman in Egypt; and thou shalt observe to do these statutes. Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine. [Have a holiness meeting.] And thou shalt rejoice in thy feast, and thy son and thy daughter, thy manservant and thy maidservant and the Levite, the stranger and the fatherless and the widow that are within thy gates. Seven days shalt thou keep a solemn feast

unto the Lord thy God in the place which the Lord shall choose; because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands therefore thou shalt surely rejoice." Deut. 16:9-16.

Isn't it true that this sounds very much like a pentecostal revival? Of course, if you are prejudiced against holiness you will not see it, but bless God, it is as clear as the sun to me, and better than that, the echoes from my own soul life say amen to this great truth. For another vivid description of a pentecostal revival, with the children of Israel participating, read in Nehemiah the twelfth chapter and from the twenty-seventh to the forty-fourth verse inclusive; I am sure as you read this scripture in connection with this chapter you will see the clearness of it. The prophet Joel gives us one of the minutest descriptions of pentecost that we have recorded in Sacred Writ. Peter, standing in the midst of pentecost eight hundred years after Joel's utterances, would not attempt to describe it, but looking back down the lane of prophecy, he simply repeats Joel, saying, "And it shall come to pass afterward that I will pour out my Spirit upon all flesh and your sons and your daughters shall prophesy, your old men shall dream dreams and your young men shall see visions; And also upon the servants and upon the handmaids in those days will I pour out my Spirit."

All Bible students are amazed at the prophet's vision of this glorious coming of pentecost for the people of God who will believe and will press on into it. Ezekiel foretells the work of pentecost or the baptism of the Holy Ghost. "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you,

and a new spirit will I put within you; And I will take away the stony heart out of your flesh and I will give you a heart of flesh. And I will put my Spirit within you and cause you to walk in my statutes and do them. And ye shall dwell in the land that I gave your fathers; and ye shall be my people, and I will be your God. I will also save you from uncleanness; and I will call for the corn and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no reproach of famine among the heathen." Ezek. 36: 25-31.

What can be more clear than this marvelous prophecy? It evidently teaches us that there is a work of cleansing to be wrought in the soul of a believer by the Holy Ghost in His fiery baptism that destroys every idol of the heart, thus enabling one to love God with all the heart, with all the soul, and with all the mind, and to worship Him in the beauty of holiness. Zechariah foretells this wonderful experience five hundred years before the crucifixion of Jesus. He says, "In that day there shall be a fountain opened in the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zech. 13: 1. And in the fourteenth chapter and the twentieth verse He says, "In that day there shall be upon the bells [bridles] of the horses, *holiness unto the Lord*; and the pots in the Lord's house shall be like the bowls before the altar." And the next verse reads, "Yea, every pot [believer in the church] in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seeth therein; and in that day there shall be no more the Canaanite in the house of the Lord of hosts."

Malachi, the last of the Old Testament prophets, uttered

these words, "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to His temple, even the messenger of the covenant whom ye delight in; behold he shall come saith the Lord of hosts. But who may abide the day of his coming? And who shall be able to stand when he appeareth? For he is like a refiner's fire and like fuller's sope; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge [cleanse] them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3: 1, 4.

Four hundred years after this wonderful prophecy foretelling the pentecostal revival, John the Baptist, the "voice of God," appeared on the Jordan banks and with his clarion voice heralded the glorious message, "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and fire." Matt. 3: 11, R. V.

When the Baptizer of the Holy Ghost and fire came, He also foretold pentecost, but He told His disciples that they could not receive the promised blessing until He had departed. "Nevertheless I tell you the truth, it is expedient for you that I go away; for if I go not away the Comforter will not come unto you." John 16:7. And again He said, "If ye love me keep my commandments, and I will pray the Father and he shall give you another Comforter, that he may abide with you forever." John 14:15, 16. After His resurrection He said to them, "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke 24:49. Once more He re-

minds them of it. As He stood on Mount Olivet, His last words were, "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence [from now]. But ye shall receive power with the Holy Ghost coming upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth." Acts 1:5-8.

Dear reader, can you not see that pentecost was foretold by the prophets of the old dispensation, and by John the Baptist and Jesus of the New Testament? The Old Testament cried out for four thousand long years, "Where is the Lamb?" But the New Testament shouts back, "Behold the Lamb of God that taketh away the sin of the world." In the pentecostal baptism there is cleansing from all sin.

"If we walk in the light as he is in the light, we have fellowship one with the other and the *blood of Jesus Christ his Son cleanseth us from all sin.*" 1 John 1:7.

We have given only a few of the scriptures that foretell the coming pentecost, for the Bible abounds in proof texts. It was the theme of the prophet, the song of the poet, and the expectation of the saints of the old dispensation. The pages of Holy Writ glow with this golden truth, and through all the dark days of the people of God the promise of this glorious pentecost was preserved, and today we need not be in the dark relative to it. The prophet Isaiah gave us a description of the Pilgrim in the enjoyment of the experience of full salvation eight hundred years before the birth of the Babe of Bethlehem. He says, "Who among us shall dwell with devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the

gain of oppression, that shaketh his hands from the holding of bribes, that stoppeth his ears from the hearing of blood, and shutteth his eyes from the seeing of evil; He shall dwell on high: his place of defence shall be the munition of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the king in his beauty: they shall behold the land that is very far off." Isa. 33:14-18. Then He says, "The wilderness and the solitary place shall be glad for them; and the desert shall blossom as the rose. It shall blossom abundantly, and rejoice even with singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God. Strengthen the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty lands springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sor-

row and sighing shall flee away." Isaiah, the thirty-fifth chapter.

SECOND. PENTECOST COME.

Ten days after the ascension, and fifty days from the resurrection, while one hundred and twenty men and women were tarrying in obedience to the last command of Jesus for the baptism with the Holy Ghost, "Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the house where they were sitting: And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost and began to speak with other tongues [not unknown tongues] as the Spirit gave them utterance." Acts 2:2, 3.

The prophecies were fulfilled; the fulness of time had come. The world's great age had dawned and the Holy Ghost was being inaugurated; the Comforter that abides in human hearts had come to them who had long waited for Him. Such a scene had never been witnessed in the world's history by mortal eyes. The bush that burned with fire, the mountain thundering with its cloud-smoked cap, and Moses' shining face would fade before such a scene like a milky cloud before a blistering sun. It far eclipses and transcends the angelic singing over the Babe of Bethlehem, for the blessed, sweet Holy Ghost came into mortality to dwell and to make it His home. Hallelujah! Hallelujah! When the law came, it came to condemn sin; when Jesus came, He came to save from sin. "And thou shalt call his name Jesus, for he shall save his people from their sins." Matt. 1:21. But when the Holy Ghost came, He came to sanctify and destroy sin (the

carnal mind). Because, "the carnal mind is enmity to God, for it is not subject to the law of God neither in deed can be." Rom. 8:9. "For this purpose the Son of God was manifested that he might destroy the works of the devil." 1 John 3:8. This crowd of one hundred and twenty men and women filled with the Holy Ghost, rejoicing, prophesying, leaping and praising God, stirred Jerusalem from center to circumference, hence the people came from every part of the city. As they looked upon these people, "They marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue [not unknown tongue] wherein we were born? Parthians and Medes, Elamites, and the dwellers in Mesopotamia and in Judea and Cappadocia, in Pontus and in Asia, Phrygia in Egypt, and in parts of Libya about Cyrene, and strangers of Rome, we do hear them speak in our own tongues [not unknown] the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this?"

Dear reader, I want you to note carefully the above quotation and satisfy yourself as to the kind of tongues the gospel was preached in and its far-reaching effects. To my mind it was more than a jargon or a gibberish, and, too, they did not need an interpreter. Every man got the message at first-hand. There was no make-like or make-believe in this pentecostal revival; it was the genuine thing. There was no foolishness, such as is commonly seen in the so-called modern pentecostal revivals where the "unknown tongue" is made the test of one's receiving the Holy Ghost, but, to the contrary, they spoke dialects and gave the sound, simple gospel of Jesus Christ that brought convic-

tion to souls and that made them cry out for deliverance from sin. As three thousand of them began to inquire, "Men and brethren, what shall we do?", Peter exhorted them to "Repent and be baptized, every one, in the name of Jesus Christ for remission of sins, and receive the gift of the Holy Ghost; they repented and received the baptism with the Holy Ghost, as we will show you a little later. Mount Sinai, in the Law dispensation, thundered: "Thou shalt have no other God before me," and pentecost of the Holy Ghost dispensation, shouts back: "I love God with all my heart, soul, mind and strength." Mount Sinai thunders: "Thou shalt not kill." Pentecost shouts back: "I don't want to." Mount Sinai thunders: "Thou shalt not steal." Pentecost shouts back: "Thank God, I don't want to." Mount Sinai thunders: "Thou shalt not commit adultery." Pentecost shouts back: "Glory to God, I don't want to." Mount Sanai thunders: "Thou shalt not covet." Pentecost shouts back: "I love my neighbor as myself." Hallelujah, pentecost removes the bent to sin, and we can adopt the language of the poet, when he said:

"Oh spread the tidings round wherever man is found,
Wherever human hearts and human woes abound,
Let every Christian tongue proclaim the joyful sound,
The Comforter has come.

"The long, long night is past; the morning breaks at last,
And hushed the dreadful wail and fury of the blast,
As o'er the golden hills the day advances fast,
The Comforter has come.

"Lo, the King of kings, with healing in His wings
To every captive soul, a free deliverance brings,
And through the vacant cells, the song of triumph rings
The Comforter has come.

"Oh boundless love divine, how shall this tongue of mine,
To wondering mortals tell the matchless grace divine,
That I, child of hell should in His image shine,
The Comforter has come.

"Sing till the echoes fly above the vaulted sky,
And all the saints above to all below reply,
In strains of endless love the song that ne'er shall die,
The Comforter has come.

Chorus:

"The Comforter has come, The Comforter has come,
The Holy Ghost from heaven, the Father's promise given,
Oh spread the tidings round wherever man is found,
The Comforter has come.

PENTECOST REPEATED.

One of the arguments that we have to meet today is that the pentecostal baptism with the Holy Ghost was especially for the disciples, and that no one has received the experience since that day in the upper room in Jerusalem. But, thank God, we are not at sea on this subject. We have the Bible on our side, and we find, by a careful study of it, that Pentecost has been repeated many times since that memorable Jerusalem revival. The Holy Ghost, knowing the opposition that we would have to meet even in this day, spake through Peter and said: "For the promise is unto you and to your children, and to all that be afar off, even as many as the Lord God shall call." It seems that such a plain statement from God's word ought to settle this question in every honest mind. Notice the statement: To you (Jews) and your children, and to all that be afar off (the Gentiles), even as many as the Lord our God shall call, everybody, or, as the Revelator puts it, Whosoever will. Thank God, with Him there is no respect of persons; no

matter who, nor where you come from, nor your nationality, the blessing is for everyone God calls.

And we find, in Matthew the eleventh chapter and the twenty-eighth verse, Jesus says: "Come unto me *all* ye that labor and are heavy laden, and I will give you rest." So you see that Jesus gave all an invitation to come. And He further says, "Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls." The second rest spoken of in this verse is for the Christian, and relates to the Holy Ghost baptism. Mr. Charles Wesley, in one of his hymns, says: Let us find that second rest." Bless God, we can have rest from the "being of sin," and shout with the Pilgrim of yesterday, "The yoke is easy and the burden is light," and with the poet, "It is for us *all* today." Then they that gladly received His word were baptized. On the day following, Peter and John went into the temple, and as they were about to enter they beheld the lame man at the gate, and Peter fastening his eyes on him, with John, said, Look on me. And he gave heed unto them. Then Peter said: Silver and gold have I none; but such as I have give I unto thee: In the name of Jesus Christ of Nazareth rise up and walk." And the man went leaping and praising God. This miracle stirred the people and gave Peter a great crowd to preach to, and he said: "Repent therefore and be converted, that your sins may be blotted out when the time of refreshing shall come from the presence of the Lord." Acts 3: 19. "Howbeit many of them which heard the word believed; and the number was about five thousand." Acts 4: 4.

According to the Bible there were eight thousand, and perhaps more, converted in two days. The apostles, know-

ing the need of young converts, held a holiness prayer-meeting at once that they might receive their pentecostal baptism. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word with boldness. And the multitude of them that believed were of one heart and one soul. Neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. And neither was any among them that lacked: For as many of them as were possessors of lands or houses sold them and brought the prices of the things that were sold, And laid them down at the apostles' feet: and distribution was made unto every man according as his need." Acts 4: 31-36. Reader, you can see clearly that pentecost was repeated on this occasion.

Nothing could be plainer, for the very characteristics of this revival prove it beyond all doubt. The first characteristic we notice is, they were of one heart and one soul; there is nothing that will unify but sanctification that is wrought by the baptism of the Holy Ghost. Jesus prayed that all believers might be sanctified in order that they might be one, so that the world would believe that He had sent them. Oneness is the proof of our being sanctified, and these were one.

The second characteristic we notice is that they had a spirit of liberality and that they had all things common; that is to say, that they were utterly void of the selfish spirit. If the pentecostal experience does anything at all for us it takes all selfishness out and enables us to love our neighbor as ourselves.

The third characteristic we notice is, the power manifested in this meeting. The place was shaken, so it must have been supernatural power, as was manifested in the rushing mighty wind in the upper room two days before. It gave them great boldness to witness just what Jesus told the disciples it would do. "And ye shall be witnesses unto me." The great trouble with most preachers of today is, they try to make the young converts believe that they get it all at once, and that there is no further work of divine grace to be wrought in their hearts. Or else that if there is anything else for them, they will grow into it; or, that by the means of death they will have the crowning work done for them. Either theory is dangerous and will result in eternal ruin to the soul. Nothing but the baptism with the Holy Ghost, subsequent to conversion, will purify the heart. Mr. Wesley says, "The time preferable to all others to get young converts sanctified is soon after they are converted, and we find that he was in line with the apostles. We find that, immediately after this repetition of pentecost, persecution arose, and the apostles were arrested and threatened and charged not to speak any more in Jesus' name. But they were persistent and bold in proclaiming His power to save. And Stephen lost his life because he preached the truth, telling his persecutors that they were just like their fathers who were uncircumcised in ears and heart, and who always resisted the Holy Ghost. He says: "So do you. And they gnashed upon him with their teeth and stoned him to death." This served to scatter the disciples, "and they went everywhere preaching the word: and Philip went down to Samaria and preached unto them Jesus, and they believed the words he spake unto them, and unclean spirits and devils came out of many of them that were

possessed with them, and the palsied were healed, and he baptized them and there was great joy in the city."

"Now when the apostles at Jerusalem heard that Samaria had received the word of God," they held a council meeting to arrange to hold another meeting to get them to receive their Holy Ghost baptism, for they realized this was very important, and their greatest need. So they came to a decision and "sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost. For as yet he was fallen upon none of them: only they were baptized in the name of Jesus." They had done what Peter told the three thousand to do at Pentecost—repent and be baptized in order that they might receive the Holy Ghost. "Then laid they their hands on them, and they received the Holy Ghost." How long was this after Pentecost? About one year according to chronology. This was certainly "Pentecost repeated," for they received just what the apostles did on that memorable day.

We read in the tenth chapter of Acts, beginning with the first verse, of Cornelius, who was "a devout man and one that feared God with all his house, and prayed to God always, and gave much alms to the people." Look at this man for a moment and see if you think he was a Christian. He was a devout man, he feared God, he prayed to God always, he gave much alms to the people. Where is the Christian of today that exhibits more of a Christian spirit than he? We find him in prayer about the ninth hour of the day, or three o'clock in the afternoon, and it was at that time when the Lord, through an angel, appeared unto him, and said, "Cornelius, thy prayers are heard and thine alms have come up before God as a memorial. Send men to Joppa to a man that is a tanner

by the sea-shore; there is a man stopping with him by the name of Peter. When he is come, he will tell thee what thou oughtest to do."

We further read in the same chapter that while the messengers were on the road to Joppa, that Peter was in prayer, and he had a vision, and the Lord talked to him. And the result of both visions were that Peter was to go to Cornelius' house. Cornelius made preparation for the meeting by gathering in the people and setting his house in order. Peter arrived on time, and opened the service by relating his vision, which, when interpreted, revealed the fact that God had accepted Cornelius, and that he was a righteous man and of high standing among the people, and that he was safe in preaching on Pentecost to him. "And while Peter yet spake the Holy Ghost fell on all them that believed." And the same manifestation of pentecost was repeated, and they had a marvelous out-pouring of the Spirit in Cornelius' house. For afterward, when Peter was arraigned before the apostles and elders for preaching to the Gentiles (the Bible says that they considered the matter), and when there had been much disputing, Peter rose up and said unto them, "Men and brethren, ye know that how a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God which knoweth their hearts, bear them witness, giving them the Holy Ghost, as he did unto us; And put no difference between us and them, purifying their hearts by faith." Acts 15: 8, 9. Here we have every proof that it was "pentecost repeated." How long was this after the out-pouring of the Spirit at Jerusalem? Let history say: it was about ten years after.

Next we call your attention to the revival at Ephesus. Paul, having sailed by the upper coast, stopped at Ephesus, and finding certain disciples there, he said unto them, "Have ye received the Holy Ghost since ye believed?" St. Paul had informed the church at Corinth that he was to be at Ephesus at this time for pentecost. "For I will not see you now by the way; but I trust to tarry awhile with you, if the Lord permit." 1 Cor. 16: 7. He is speaking to the church at Corinth about not waiting with them until Pentecost, but says in the next verse, "I will tarry at Ephesus until pentecost." The Ephesians, in answer to Paul's question, said: "We have not so much as heard whether there be an Holy Ghost. (Or that the Holy Ghost had been outpoured at Jerusalem.) Then said he unto them, "Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied. And all of the men were about twelve." Acts 19: 1-8.

How long was this after Pentecost? About twenty-six years. We see that pentecost was repeated all through the ministry of the apostles. Down through the history of the church from that day until this, we find its pages all aglow with the reports of pentecostal revivals. Let us only go back to the days of Rev. George Fox, and we will see that he had many such revivals, and for years the Quaker Church was noted for its stand on full salva-

tion lines, and for the great outpourings of the Holy Ghost it revealed.

Mr. John and Charles Wesley saw this great truth, and they sought and obtained this blessing, and God mightily used them for years to propagate this gospel of full salvation. Their works tell us of the marvelous Holy Ghost revivals that they had, in which men and women were slain under the pentecostal power. Out of their labors came Methodism, or the Methodist Church, which stood for pentecost repeated, and preached this glorious doctrine that God always honors. The Methodist Church for many years was the greatest factor this country has ever known in spreading scriptural holiness over these lands. Her history is full of the accounts of holiness revivals in which thousands of saints received their Holy Ghost baptism, and preachers and missionaries were called to carry the glad tidings to a lost world. As we come on down through the years we find the footprints of the Sainted Chas. G. Finney, Inskip and McDonald, and as we review their history we find it all aglow with the fire of pentecostal revivals. There are people living now who were in those meetings and found this blessed experience that has stood the test of years, and brightens as the days go by, and one day will land them in the skies. Thank God, we can come closer home than that. In the last twenty-five years, under the ministry of Drs. Morrison, Fowler, McLaughlin, Bresee, Revs. L. L. Picket, Bud Robinson, Seth C. Rees, J. L. Brasher, George McCulloch and scores of others have seen pentecost repeated; yes, and the writer has had many such revivals. In the past sixteen years we have traveled over two hundred and seventy-five thousand miles by rail in this country, and

have seen thousands converted and thousands sanctified by the baptism with the Holy Ghost. Glory to God! One day, as a local preacher in the Southern Methodist Church, I made a full and complete consecration, and by faith in the blood of Jesus got "the blessing," and it has held good for nearly twenty-four years, and it is sweeter and richer today than when I first received it, and I can truthfully say that Pentecost has been repeated in my soul. My dear reader, if you have not this blessing, seek it now. It is yours if you will have it. Get it now.

CHAPTER VII.

ENTIRE SANCTIFICATION.

THE subject under consideration is Entire Sanctification. and will be drawn from the seventeenth chapter of St. John. In the preceding chapters we have a record of our Lord's last sermon to His disciples, and in this chapter we have his last prayer for them. Jesus, for more than three years, had been indoctrinating them in this great truth, for they were to propagate His gospel after His departure. We call your attention to the fact that in all His sermons to the disciples or to the saved, He made this His theme. There are many terms used in the Bible to express this doctrine and experience, hence He was not confined to the term sanctification. He sometimes called it the baptism with the Holy Ghost, purity of heart, fulness of joy, the promise of the Father and kindred names. But we unhesitatingly say that they were all on this great theme. This perhaps will give the reader a new field of thought, but we are living in an age when people think for themselves. Sanctification is the theme of the Bible, and the specific purpose for which Jesus suffered and died. "Wherefore Jesus also that he might sanctify the people with his own blood suffered without the gate." Heb. 13: 12. It is the core, the hub of God's salvation. Every vital doctrine has its terminus and imbeds itself in this great truth. We have noticed that the usefulness and value of a wagon wheel depends largely on the hub. Therefore every man wants a black locust hub, because the hub is the great essential of the wheel,

and should be of solid wood. We have noticed also that every spoke in a wheel drives straight to the center of the hub, no matter from what point of the circle it may start. Sanctification is the hub of the wheel of the plan of God's salvation, and it is solid, for holiness is of God, and from Him we derive our sanctification. The doctrines of the Bible are the spokes, and all of them drive to the center of the hub, no matter from what point of the circle they may start. All of Jesus' teachings drive to the center of holiness. Jesus in all of His preaching used wisdom. When He preached to sinners He preached on repentance, or on sin and its final consequences, and urged them to prepare for heaven and escape hell. When He preached to believers, or to His chosen twelve, He preached on sanctification, or full salvation, as we often term it. You remember after that fearful forty days' battle with the devil, conquering him, He left the battlefield with angels ministering unto Him, and immediately He entered upon His mission in the world. Returning to the Jordan, He took up the work where John left off, and He began to say unto them, "Repent ye, for the kingdom of heaven is at hand." Matt. 4:17. "And Jesus went about all Galilee teaching in their synagogues and preaching the gospel of the kingdom, and healing all manner of diseases and torments, and those which were lunatic and those which had the palsy; and he healed them, and there followed him great multitudes of people from Galilee, and Decapolis and from Jerusalem and from Judea and from beyond Jordan." Matt. 4: 23-26. Now while Jesus was preaching to the unsaved and healing the sick, He was also calling His disciples. "And Jesus walking by the Sea of Galilee, saw two brethren, Simon called Peter and

Andrew his brother casting a net into the sea, for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets and followed him. And going on from thence he saw other two brethren, James the son of Zebedee and John his brother in a ship with Zebedee their father, mending their nets; and he called unto them, and they immediately left the ship and their father, and followed him." Matt. 4: 18-23.

Now when Jesus had chosen the twelve, He desired to preach to them on holiness which they were to receive, and because of the great multitude who were largely sinners that were following Him, He withdrew Himself from them and went up into a mountain, and when He was set His disciples came unto Him, and He opened His mouth and taught them saying: "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they that hunger and thirst after righteousness: for they shall be filled. Blessed are merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God." Matt. 5: 1-9. What could be plainer than these words? Jesus is pointing out to them that there is a richer, deeper and sweeter experience for them, and He calls it the filling of the Spirit. See how beautifully He leads them up to the experience:

- 1st. They are to be beggars for the Spirit.
- 2nd. They are to be mourners for the Spirit.
- 3rd. They are to be meek and humble to get the Spirit.
- 4th. They are to hunger and thirst for the Spirit.
- 5th. They are to receive the filling of the Spirit.

As the Savior becomes more enthusiastic on the subject, He breaks forth in His flight of oratory and, reaching the climax, He says: "Blessed are the pure in heart: for they shall see God." And before he gets through His sermon He commands them, and says: "Be ye therefore perfect even as your Father which is in heaven is perfect." Matt. 5:48. And on through the sixth and seventh chapters He brings out this doctrine in many beautiful phrases and climaxes again in the closing up of this great sermon with the unshakableness of one who builds on the rock. From other expressions in the Bible, this rock was Christ. Jesus said to Peter, "Upon this Rock [Christ] I build my church, and the gates of hell shall not prevail against it." Peter said: "This is the Stone which is set at naught by you builders: And is become the head of the corner." And Paul said: "Other foundations can no man lay than that which is laid, which is Jesus Christ."

Thank God, you can have something that the storms of the judgment can't shake. We have not time to take up all the sermons that Jesus preached, but the reader may get his Bible and read them closely for himself. But we will notice His last sermon to His disciples. He begins in the fourteenth chapter of St. John by saying, "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and I will receive you unto myself, that where I am ye may be also. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the

truth and the life, and no man cometh unto the Father but by me." John 14:1-7.

Now Jesus was speaking unto them of going away, but promises to send them the Comforter, on conditions, and the conditions were that they were to love Him and keep His commandments, or obey Him. "If ye love me keep my commandments, and I will pray the Father and he shall give you another Comforter, and he shall abide with you forever." John 14:15, 16. "For this is the love of God, that we keep his commandments, and his commandments are not grievous" (or hard). Hence you see that they could easily meet the conditions. And He told them that He would "pray the Father and he shall give you another Comforter." The expression, "another", discloses to every thinking mind, especially to those who know anything about language, that they had at least received one Comforter; and the promise is that they shall receive another one. Suppose the writer should come in contact with the reader of this book, and, because of the acquaintance formed and of our friendship and congeniality of spirit, the writer should give the reader a book as a token of his love and friendship, and after several days of agreeable companionship together, he would say, "I am going away, but if you will continue in the life begun, and become my representative, and obey my commandments, I will send you another book." And suppose that the writer had the attribute of omnipresence, and the scrutiny of omniscience, and could behold the reader every moment and know that he was keeping his commandments, and, according to promise, he should send him another book, how many books would he have? You will answer "two", for there is no other answer to give.

Well, Jesus declared that He would send the disciples another Comforter if they would love Him and keep His commandments. He says, "Even the Spirit of truth whom the world cannot receive." The expression "world" is a generic term and means the unregenerate. And He offers a logical reason why the unregenerate world cannot receive Him. For they see Him not, neither know Him. Good reason, isn't it? But He says, Ye know him, for he dwelleth with you (one Comforter), and shall be in you (another Comforter). One with you, witnessing to your sins forgiven. Another one to abide or live with you, and that forever, makes two, of course. Now there are two epochs in the Christian's life, viz., regeneration and entire sanctification. When one is clearly regenerated he has the Spirit with him. "The Spirit himself beareth witness with our spirits that we are the children of God." Rom. 8:16. When one is sanctified he has the Spirit to come into him to abide. "For by one offering he forever perfected them that are sanctified" (present tense). "Whereof the Holy Ghost is a witness unto us" (in us witnessing to our sanctification). These two epochs are so clearly taught in the Word of God that we cannot see any way for one to get around them. Now, at the close of this wonderful sermon, He tells them that it is expedient for them that He should go away, for He says: "If I go not away the Comforter will not come, but if I depart, I will send him unto you." John 16: 7. Then Jesus kneels in the very shadows of Golgotha, on which he was soon to die, and He prays for the sanctification of the disciples. In order for the reader to satisfy himself as to the justification of the disciples, we call his attention to some evidence in His prayer that proves it beyond question. "These

words spake Jesus, and lifted his eyes to heaven and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. As thou hast given them power over all flesh, that he should give eternal life to as many as thou hast given him. And this is eternal life that they might know thee the only true God and Jesus Christ whom thou hast sent." In His sermon He said, ye know Him, and to know Him is life eternal; but sinners are dead and have no spiritual life. Paul said, "Awake thou that sleepest and arise from the dead, and Christ shall give thee light." Eph. 5:14. But these had life, "I have manifested thy name [made known thy name] unto the men which thou gavest me out of the world, and they have kept thy word." Verse 6. Thank God, regeneration makes us acquainted with Him.

One great trouble with both the ministry and the laity of this age is that so few of them have a personal knowledge of God's saving grace. The modern method used to get folks saved in the average revival, is nothing more than to get them join the church, and thus profess Christianity. The card-signing, church-joining revival will never get men to God. Hence, thousands of people do not know what we mean when we talk about regeneration. A mere form of religion is all they have. It is no wonder that they deny the power, and that infidelity floods the church. Too many modern ministers know nothing of His life-giving power. They have chosen the ministry as a profession, as a lawyer or teacher or a doctor chooses his profession, and have educated themselves for that purpose. Hence, infidelity has mocked at them and higher criticism has driven them from the arena of conversion, and they no more

preach the new birth nor invite men and women to the mourners' bench to get saved.

But when men get acquainted with God there comes a new epoch into their lives. They will stand for the doctrine of the new birth, no matter if they are in the minority. It makes no difference how much education we may have, we need to know God. Thank God, we can have education and the Lord too; but if we must have one to the exclusion of the other, let us have good religion. We will show you the difference between having education and no salvation, and having salvation with but little or no education, by a simple illustration. Once there was a young man who chose the ministry as a profession, and after years of preparation in college, having graduated with honors, returned to his home. While a crowd had gathered around him and were extending congratulations, an old physician who was a professional infidel came up and congratulated him on his achievements in school, but said to him, "Young man [having known him from childhood], I think you are making a serious mistake in your choice of a profession, as there is no such a person as Jesus Christ which you are to represent." Consequently, an argument followed. In the heat of the argument the old doctor said, "Young man, I want to ask you a positive question, and I demand a positive answer. Do you know that there is a personal Jesus Christ?" The young man said, "I have read so-and-so"—to the question. "Give me an answer. Your evidence would not be accepted in any court. Reading about and hearing about an individual would be rejected. The court wants men who know something, and so does the world." The young man whipped from the battlefield, turned away in anger, the infidel laughing in his face; but

no sooner than the field was cleared than a young man came on the scene and threw his hat down and said, "Gentlemen, I know that there is a personal Jesus Christ." The infidel demanded the proof, asking him the same question that he asked the first young man. The young man said, "Sir, one day I was brought under awful conviction, and I went to the brush to pray, and there I met Jesus Christ, and He forgave my sins and said, 'Go thy way and sin no more,' and I know there is a personal Christ. I have met Him." The old infidel said, "Young man, I take off my hat to you, if you know that there is such a person." and the young man went away, with angels attending his pathway. One had a finished education, but no knowledge of saving grace; the other had practically no education, but had salvation.

The disciples did not only know Jesus, but they kept His word. Now, if they kept His word, we are sure that they did not sin, for He says, "My little children, these things I write unto you, that ye sin not." 1 John 2: 1. They were different from most professed Christians of this day, for many of them say that they cannot keep the word of God. No wonder, for they have not been regenerated. Now Jesus says that they have kept His word. "For I have given them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." Verse 8. They had not only kept God's words, but received them and believed on Jesus. Many professed Christians of today will not receive the word of the Lord nor believe, much less keep them. But the disciples did, hence they were saved and ready to be sanctified wholly. "For God so loved the world that he gave his only begotten

Son, that whosoever believeth on him might not perish, but have everlasting life." St. John 3:16. They believed on Him. Twice in His prayer He says, Father, they are not of this world, even as He was not of the world. Sanctification is not just to fit us for heaven, as some suppose, but it is the keeping grace. Jesus says, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." They were already saved from the world, as this prayer plainly shows, now they must have something to keep them; and sanctification is the keeping grace. "I pray not for the world [the unsaved world], but for them which thou hast given me, for they are thine; and all mine are thine and thine are mine; and I am glorified in them." Verses 9, 10.

"And now I am no more in the world, but these are in the world, and now I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are. While I was with them in the world, I kept them in thy name. Those that thou gavest me I have kept, and none of them are lost but the son of perdition, that the scriptures might be fulfilled. And now I come to thee; and these things I speak in the world that they might have my joy fulfilled in themselves. For I have given them thy word; and the world [unsaved] hath hated them because they are not of the world as I am not of the world. Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." But, says one, we acknowledge that Jesus prayed for His disciples to be sanctified, and they received the blessing, but no one has received the experience since

pentecost, and we cannot have it today. But I am glad to tell you that Jesus, looking down through the vista of coming ages, beheld you and me trying to live for His glory and struggling with the carnal mind; and He being no respecter of persons remembered us in His great, loving heart, and prayed for us. Bless His dear name. "Neither pray I for these alone, but for them also which believe on me through their word. That they all may be one as thou Father art in me and I in thee, that they also may be one in us: That the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one as we are one. I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." Verses 20-24.

There is nothing so convincing as the oneness among God's people, and this Jesus prayed for, that the world (the unsaved) might believe and accept Him as their Savior and Sanctifier. There is only one thing taught in God's word that will bring perfect oneness among His children, and that is entire sanctification. The church world has made a great mistake in trying to get the denominations together by legislation and resolutions, instead of urging them to get sanctified, when oneness would be an inevitable result as according to God's plan. It has been practically demonstrated that sanctification does make Christians one, in and out of all denominations. They are one in heart, purpose and in life. We do not say professors of holiness, but those who have the experience. They are one. There are tens of thousands who will bear witness to this truth today. It is the common testimony of all the sanctified from the Atlantic to the Pacific Ocean, from the Great

Lakes to the Gulf of Mexico; yes, thank God, there are those all over the world that will bear witness to this fact. It is not just a saying among those professing holiness either, for we have divine testimony to back up the truth. "For both he that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren." Heb. 2: 11. Jesus is the one who sanctifies, for to this end He died that the church might be sanctified. "Husbands, love your wives, even as Christ loved the church and gave himself for it [the church]; that he might sanctify and cleanse it [the church] by the washing of water by the word. That he might present it unto himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish." Eph. 2: 25-28.

The church world is not divided on this doctrine; they all admit that somewhere, sometime, between the cradle and heaven's gates, they must be sanctified to see God; that nothing unclean shall ever enter there. But they differ as to the time and place and the way this work is to be wrought. There are five theories taught in the churches by theological teachers. The first theory; that we get sanctified when we are converted, called the-get-it-all-at-once theory. However, we want to explode this theory by calling your attention to the Scripture which we have just quoted. Now look at it carefully. Christ "loved the church and gave himself for it, that he might sanctify and cleanse it by the washing of water by the word." Now who constitutes the church, sinners or Christians? Certainly every honest person will say Christians. Well, if so, they must be regenerated to become Christians. So you see there is no way to get around the fact that they were converted,

yet not sanctified; so they did not get it all at once. When a man tells me that he got it all at once, to dodge the second work of grace, I always concede that he got all that he got at once, but not all the Lord has for him. There is a vast difference between what most Christians have, and what the Lord has for them. "And I, brethren, could not speak unto you as unto spiritual, but as unto babes in Christ. I have not fed you with meat, for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying and strife and divisions, are ye not carnal and walk as men?" Now here is a picture of the regenerated people who constituted the church at Corinth. Look at them; they were babes in Christ, hence they must have been regenerated. "For if any man be in Christ he is a new creature," says the apostle. They were fed on milk because they were not able to bear meat. There was envying and strife among them, which proves that they did not get sanctified in conversion. They were yet carnal, and needed the oneness that sanctification brings to the church. There is one thing sure, they did not get sanctified in regeneration, for they had the works of the devil (carnality) in them. And "for this purpose the Son of God was manifested, that he might destroy the works of the devil." I. John 3:8. Christians do not get converted and sanctified all at once. The second theory we are to notice is the death theory. This school of theologians and teachers has a large following. We regard this theory as being without foundation, Scripturally, and very dangerous. This theory has some very prominent and eminent advocates, and with all respect due to them, we are going to say that they are teaching a theory out of harmony with the Bible and all human ex-

perience. These may seem to be strong statements, and at first thought, to be harsh, but we speak out of a heart all aglow with divine love. But come, let us reason together, saith the Scripture: If we must be sanctified (and this we all admit) and if death sanctifies, or is a factor in our sanctification, then death becomes our savior and not Jesus. Hence, Jesus' dying to sanctify the people with His own blood is a failure, and is ruled out of the plan of redemption. But we read that "the last enemy to be destroyed is death." If death is our enemy, it is certain that our enemy will not prepare us for the place that he is out of harmony and love with. That would be attributing the work to the enemy of mankind. But thank God, we read: "For he [Christ] must reign till he hath put all enemies under his feet." And as death is an enemy to mankind instead of a friend, God purposes that His Son shall reign until death is destroyed. Death came by sin, and hence can be no savior. Rom. 5: 12. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15: 55-58. This is the shout of a soul delivered from sin and death. Glory to God! We object to this theory because it deprives us of our privilege in the blood. "And the very God of peace sanctify you wholly, and I pray God that your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5: 23. What a wonderful experience to be enjoyed. Being sanctified soul and body, and being preserved blameless. And yet if we are sanctified in death, then death would rob us of this sweet experience in this life. But the next verse reads: "Faithful is he that calleth you

who also will do it. For God hath not called us unto uncleanness, but unto holiness." He called us. He is faithful. He also will do it. And he will do it *now*. Hallelujah!

"Jude a servant of Jesus Christ and brother of James to them that are [present time] sanctified by God the Father [not death] and preserved in Jesus Christ and called." This proves conclusively that we are sanctified this side of death. Hence those who are influenced to put off this important matter of getting sanctified until death will find that they are deceived and that death is only a gateway into eternity, and that they are not prepared for the most critical moment of their lives. The death theory has no witnesses to the sanctifying grace of God, for no one has ever returned from the dreary region of the dead to testify. So we cannot consistently believe in a theory which has neither witnesses nor the word of God to back it up.

The next theory we want to notice is the growth theory. This is a very popular theory, which is advocated by many church leaders, and has a large number of people depending upon it as a means of bringing them into their rich inheritance. Grow in grace, get a little better every day, and finally obtain the blessing seems plausible, perhaps, but on examination is found to be as erroneous as the other theories that we have discussed. To grow in grace and make advancement every day is biblical, and should be urged upon all Christians. Growth is enlargement, development or expansion; it is only addition, and sanctification is subtraction. In regeneration we get added to us something that we never had, and in sanctification we get something subtracted from us that we always had. Growth cannot change the nature of anything; it only enlarges. For instance, an oak-tree was as much an oak when it was one day old

as when it was a hundred years old. The only difference one can see is, it is a larger oak. As we see in the illustration in the Bible of the corn, that so many people have used to their own hurt, "First the stalk, then the blade, then the full ear in the corn," but this is only development, not purging. It is corn to begin with and corn when it reaches its fullness. This would be maturity, not purity. And, too, this would mean inevitably decay, for anything that matures must decay. So the growth theory is an incorrect view of sanctification. We grant the reader that the approach to sanctification is gradual in most, if not all, cases, but the work itself is instantaneous, and is a cleansing by the incoming of the Holy Ghost into the soul. But we give an illustration that serves its purpose right here. Some years ago we were holding a meeting on the streets of a Georgia town, and our crowd was large, being composed of both whites and blacks. We were preaching on sanctification by consecration and faith being an instantaneous work of divine grace, and this illustration came to us. I said: "Suppose I were going down that street, and several blocks away the street crossed a deep canyon and it was bridged. The approach to the bridge would be gradual, but there would come a moment when I would instantly set my foot on the bridge and I would know it," and an old colored minister of years cried out, "Brudder, I is on de approach." The next Saturday afternoon we were preaching again from a farmer's wagon, on the same street, from the same text, on the same subject, and while I was making my point on instantaneous sanctification, the same old colored minister cried aloud, "Brudder, thank the Lawd, I is on de bridge. The Lawd sanctified me this week, and I knows

when it was done." We may be a time on the approach to holiness, for we are to walk in the light as He is in the light, and we are to consecrate as God shows us, but when a full, complete consecration of all we have, soul, body and spirit, for time and eternity is made, then by faith in the cleansing blood of Jesus we are sanctified instantaneously. Glory to God!

If sanctification is by growth, then we must have time to grow, which would necessitate a guarantee of life for the period that it takes to grow into the experience. If it takes forty years to grow into the blessing, then we must have a guarantee that we will live forty years after we are converted. Suppose it should take forty years to grow into holiness, and one is converted and lives only thirty years and dies, then he would miss the blessing by ten years. And if holiness is an absolute necessity to get to heaven, or to see God, which the Bible says, then what? He has missed heaven by ten years, has he not? We have heard of and read of people getting converted on their death bed. If it is by growth, what about them? My dear reader, the growth theory is a subtle theory and is void of Scripture, or good reasoning, or human experience to sustain it. We remember an old Methodist minister, once a pastor and then a flaming evangelist in Ohio and through the East, who won for himself quite a reputation. His name was Dr. Havily. After he had been an ordained minister for sixty years and had worn himself out in the work of the Lord, he attended one of my meetings near Lawrence, Texas, and was sanctified by consecration and faith, and testified that he got in one second what he had tried to grow into for sixty years. He died a year after in the fulness of the blessing. Bless God, you can have

it when you pay the price and believe. Growth is too slow a process for the Lord to work by. He speaks and things are brought to pass; He is able to sanctify in a lightning flash. The Psalmist says: "Create within me a clean heart." Psa. 51: 10.

The next theory that we want to mention, only for a moment, is the purgatory or Catholic Church theory. They claim that we must be sanctified to enter heaven, but they tell us that we must go to purgatory, and there have all sin burned out. This theory is so utterly without a Bible foundation and so ridiculously absurd that we will not spend much time on it. First, the location of purgatory is uncertain. Pope and priests tell us that it is an intermediate place this side of heaven, where the soul goes after death to be prepared for its final life of happiness with God. But since there is no Bible on the subject, and none has ever discovered its location, we feel shaky about such a theory. Our whole argument against this dogma will be made in a brief statement. It sets aside all Scripture and robs the blood of Christ of its saving efficacy. We herewith give you a Scripture to repudiate this false doctrine, which should settle it in every candid mind: "Wherefore Jesus also that He might sanctify the people with His own blood suffered without the gate." Heb. 12:13. Now if Jesus does it with the application of His own blood, then it is not done in purgatory by a burning process. The writer prefers the blood to purgatory. The blood is God's way; purgatory is the pope's way.

The last theory we have to consider is the theory advocated by the Bible and is handed down from the apostles to the Wesleys, and from the Wesleys to us, and is the

doctrine of the Methodist Church; that is the "second blessing, properly so-called", or sanctification by consecration and faith in the atonement of Jesus, subsequent to regeneration.

First, we shall notice the Bible on the subject. Look at St. Paul's commission, "To whom now I send thee to open their eyes, to turn them from darkness to light, from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them that are sanctified by faith that is in me." Acts 26:18.

First they were to receive forgiveness of sins. This is certainly one work of grace, or blessing, or epoch in human experience, just as you may desire to call it. "And inheritance." This is another grace altogether, and separate from forgiveness of sins, and we term it "The Second Blessing". It is to be received "by faith that is in me", says Jesus to the Apostle Paul. "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away. And every branch that beareth fruit He purgeth it, that it may bring forth more fruit." John 15:1, 2. It takes a work of divine grace to get one into the vine, and it takes another work to purge the branch so that it may bring more fruit. One may join the church, or be baptized, or sign a card, and profess religion, but one cannot get into Christ, "the true vine", without a supernatural work of divine grace. And after one is in the Vine, bringing fruit, he is to be purged. A dead vine cannot bear fruit, therefore a sinner cannot be sanctified. He must first be made alive so that he can bear fruit, and he must be bearing fruit before he can be purged. The third verse of this chapter reads, "Now are ye clean through the word which I have spoken unto you."

And Jesus further says, "Herein is your Father glorified that ye bring forth much fruit." Draw nigh unto God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded." James 4:8. Here we have one of the plainest scriptures in the Bible on cleansing, or sanctification, which is synonymous with it. He says, "cleanse your hands, ye sinners." Now hands stand for actions, and have reference to the exterior life, or to the sins which we have committed. We are first to get rid of them. And we read, "If we confess our sins he is faithful to forgive our sins, and to cleanse us from all unrighteousness." Bless God, we can be saved from our sins. But in the above quotation we notice that He says, "purify your hearts, ye double-minded." You ask, "Who is the double-minded man?" We answer unhesitatingly: the justified man, for he is the only person that we know of who has two minds. The sinner has but one mind, and that is the carnal mind, which dominates his life. His heart is evil only continually, as we read in the book of Genesis. Also, that "the heart is deceitful above all things and is desperately wicked, and who can know it?" asks the prophet Jeremiah. The sinner has but one mind. The sanctified man has but one mind, too, and that is the mind of the Spirit, and by this mind he is dominated. "Let this mind in you which was also in Christ Jesus," says Paul! "Nevertheless I live, yet not I, but Christ liveth in me," is the explanation. And, "when Christ, who is our life, shall appear, then shall we appear with him in glory." Col. 13:4. The sanctified man has but one mind, but the justified man has two, or is the "doublemind". He has the mind of Christ and the carnal mind, and there is a civil war going on (and it is not so civil sometimes, either)

in the heart. Paul explains it by saying, "The Spirit wars against the flesh and the flesh against the Spirit," and the flesh here means the carnal mind. "But the carnal mind is not subject to the law of God, neither indeed can be." Rom. 8:7. "For to be carnally minded is death; but to be spiritually minded is life and peace." Verse 6. "For the good that I would, I do not: but the evil that I would not, I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find a law, that, when I would do good, evil is present with me. For I delight after the law of God in the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Oh wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh (the carnal mind) the law of sin." Rom. 7:19-29.

In the seventh chapter we have a vivid description of the doubleminded man reaching the crisis of his civil war. Almost despairing, he cries: O wretched man that I am! who shall deliver me from this inward foe! (the carnal mind or the body of death). Then he catches a vision of Calvary and its bleeding victim; and he shouts for joy that he sees in Christ the victory, and exclaims, "Thanks be unto God through Jesus Christ our Lord. In the eighth chapter of Romans we hear him saying, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That

the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit." Here is full deliverance from all sin for the believer in the sacrifice made for sin, and it is obtained after regeneration as a second work of divine grace, wrought instantaneously in a consecrated, believing soul. The theory of the subsequent sanctification is sustained by hundreds of scriptures, and it is your inheritance provided that you have been born again. Before we leave this subject, we want to look at a few statements from the standards of Methodism to prove that the founders of our beloved church, which so many of us have spent years in, and we will see if they ring the bell clear on this doctrine. Mr. Wesley says, "But even babes in Christ are so far perfect that they do not commit sin. . . . We all agree and maintain that he that committeth sin is of the devil. We agree that whosoever is born of God doth not commit sin." (Sermon on sin in believers.) Mr. Wesley says again: "But we do not know a single instance, in any place, of a person's receiving in one and the same moment remission of sins, the abiding witness of the Spirit, and a clean heart at the same time." (Plain Account, page 24.) And again he says, "I cannot therefore, by any means receive this assertion that there is no sin in a believer from the moment he is justified: First, because it is contrary to the whole tenor of the scripture. Second, because it is contrary to the experience of the children of God. Third, because it is absolutely new—never heard of in the world until yesterday. Fourth, because it is attended with the most fatal consequences; not only grieving those whom God hath not, but, perhaps, dragging them into everlasting perdition." (Sermons, Vol. 1, page 111.) Mr. Wesley says, "I have been thinking lately a good deal on one

point wherein, perhaps, we have all been wanting. We have not made it a rule, as soon as persons are justified, to remind them of going on to perfection, whereas this is the time preferably to all others. They then have the simplicity of little children, and they are fervent in spirit, ready to cut off a right hand, or to pluck out a right eye. But if we once suffer this fervor to subside, we shall find it hard enough to bring them even again to this point."—Letters of Thos. Rankin. Now listen to Dr. Adam Clarke: "What then is complete sanctification? It is the cleansing of the blood that has not been cleansed; it is washing the soul of a true believer from the remains of sin,"—Clarke's Theology, page 206. Again, Dr. Adam Clarke says: "We are to come to God for an instantaneous and complete purification from all sin, as the instantaneous pardon. In no part of the scripture are we directed to seek the remission of sins seriatim—one now and another then, and so on. Neither a gradatim pardon nor a gradatim purification exists in the Bible. . . . For as a work of cleansing and renewing the heart is the work of God, His almighty power can perform it in a moment, in the twinkling of an eye. And as it is this moment our duty to love God with all our hearts, and as we cannot do this till He cleanse our heart, consequently He is ready to do it this moment, because He wills that we this moment love Him. . . . This moment, therefore, we may be emptied of sin and be filled with holiness and be truly happy."—Clarke's Theology, page 208.

Rev. John Fletcher says: "We do not deny that the remains of the carnal mind still cleave to imperfect Christians. . . . This fault, corruption, or infection, doth remain in them who are regenerated."—Last Check, pages

507, 541. He also speaks of sanctification, "It is the pure love of God and man shed abroad in a faithful believer's heart by the Holy Ghost given unto him to cleanse him and to keep him clean from all the filthiness of the flesh and spirit and enable him to fulfill the law of Christ according to the talents he is intrusted with and the circumstances in which he is placed in this world."—Last Check, page 567.

Dr. Adam Clarke says: "If Methodists give up the preaching entire sanctification they will lose their glory. That fitness to appear before God, and thorough preparation for eternal glory, is what I plead for, pray for, and heartily recommend to all believers under the name of Christian perfection."—Theology, page 201.

Mr. Wesley says: "Therefore, let all our preachers make it a point to preach on perfection to believers constantly, strongly, and explicitly. . . . I doubt not we are not explicit enough in speaking of full sanctification, either in public or private."—Vol. 6, page 529.

In the Journals of Dr. Clarke, Bramwell, Carvosso, Mrs. Hester Ann Rogers, Lady Maxwell, where a great number of Mr. Wesley's sermons and texts are noticed, you will find that a large portion of them are on the subject of full salvation or perfection, just as one wishes to call it. In conclusion we give you for an example a few verses from his hymn:

"Speak thou the second time, 'Be clean,'
Take away my inbred sin;
Every stumbling block remove;
Cast it out by perfect love.

The seed of sin's disease,
Spirit of health, remove;
Spirit of finished holiness;
Spirit of perfect love.

"CHRIST IN YOU,

"Refining fire go through my heart,
Illuminate my soul;
Scatter thy life through every part,
And sanctify the whole.

"Prone to wander, Lord I feel it,
Prone to leave the God I love;
Here's my heart, Lord take and seal it,
Seal it for thy courts above.

"O, for a heart to praise my God,
A heart from sin set free;
A heart that always feels thy blood,
So freely spilt for me.

"A heart in every thought renewed,
And full of love divine,
Perfect, and right, and good,
A copy, Lord of thine."—Charles Wesley.

CHAPTER VIII.

SOME EXPERIENCES OF INSTANTANEOUS SANCTIFICATION RECEIVED UNDER MY OBSERVATION.

WE WILL give the reader some cases of instantaneous sanctification that came under our own observation in the last twenty years of ministry. We have seen some marvelous demonstrations of the Holy Ghost in the salvation of men and women, for which He has all the glory. One day when we were pastor of a church, a man who lived three miles out in the country had been genuinely converted in a meeting previous to this time, felt that he must get sanctified. So he told his wife that he must go to town on business. His wife was not a Christian, and he would not tell her the business he was going on for fear she would object to his going. But he was so hungry for holiness that he could not wait another day. When he arrived at the parsonage he came in and made his business known right away. He said, "I came to get you and your wife to pray for me to be sanctified." We asked him to kneel by a chair, and down he went, praying as if the world was coming to an end. We joined in the prayer, and in five minutes we were all shouting over his being sanctified wholly. We will never get over that hour's work of the Holy Ghost. Brother P. went home rejoicing over the business transaction he had with the Lord. We have known him ever since, and though sixteen years have passed by he has been as true as steel, and as hot as fire, and as sweet as the Holy Ghost can keep a man. He is one of the best layman workers that the old Peniel camp

in Texas has. He has seen his wife and some of his children saved and sanctified, and we expect to walk with him on the streets of gold by and by.

In Brunot, Mo., we were engaged in a meeting where God was wonderfully manifesting His power. Rev. Amos S. Clark, now of Topeka, Kan., who was singing for us at that time, well remembers how the meetings would run until midnight, and how sinners were converted and believers were sanctified. When we began the meeting the people said, "There is one man in the Methodist Church they will never get sanctified, for he has the blessing if anyone has. He is Sunday school superintendent, and he gets happy in the prayer meeting; he is one of the best members in the Brunot Methodist Church." But Judge W. H. Hay was one of the first seekers for holiness. He had been county judge for about fifteen years. Day and night he was at the altar, but one afternoon as we were reading and commenting on the fifth chapter of First Thessalonians, and Brother Hay was sitting right in front of us, when we came to the 23rd verse, which reads as follows, "Faithful is he that calleth you, who also will do it," the Holy Ghost said to him, "Judge Hay, who called you?" He answered, "God called me." And the Spirit said, "What did God call you to?" The Judge said, "He called me not unto uncleanness but unto holiness." And the spirit said, "Faithful is he that calleth you, who also will do it," and Judge Hay, with his face looking like a full moon, sprang to his feet saying, "He does it! He does it!" and the Holy Ghost came in to take the throne, and he was sanctified in a flash. In fifteen days more than one hundred souls plunged into the fountain of salvation, and many were sanctified. I have never known a more devoted, holy and

faithful soul than this man. He was an inspiration to all the saints. He often got blessed and shouted aloud to the glory of God. Five years after that, as we were boarding the train in Des Arc, his home town, he put his arms around my neck and said to me, "I have a premonition that I will never see you again, but if I do not I will be at the Eastern Gate to bid you welcome home." About a month after that, while we were in another state in a meeting, we received a message saying, "Judge died in the triumph of faith, saying, 'Holiness is not only good to live by, but gives one a passport into heaven'. And after a brief conversation with his wife, he went home to God." In Brother Hay the Holiness Movement had one of the best friends it has ever known. In the preceding meeting at Des Arc, Mo., we had one hundred and fifty souls saved and sanctified just as definitely and as instantaneously as that of Judge Hay, as Brother Clark will remember, and thus began the holiness work in Southeast Missouri that is still sweeping on.

In Altamont, Kan., some years ago, while Rev. Joseph E. Bates was traveling with me assisting me in the work, we were holding the meeting in a Baptist Church. On Sunday morning we were preaching on instantaneous sanctification by consecration and faith, and as we were stressing faith, a Baptist deacon jumped to his feet and said, "I believed, and the Lord sanctified me on my seat." He had no more than testified when a lady jumped up and said, "Glory to God, I got it, too," and before we called penitents, seven people testified that they were sanctified instantly on their seats or on their feet. By this time people were shouting all over the house, and all we had to do was to sing "old-time religion", and give folks a chance to get to the altar.

I was preaching one Sunday morning in the Peniel College, and while under the inspiration of the Spirit I found myself sitting on top of a stack of theological books on a table which I put up there while preaching. The fire was falling, and the saints were shouting, and a young lady got sanctified on her seat. It struck her like lightning, and there was pandemonium such as we often saw in those days.

We were holding a meeting once in a church, and having a hard fight. The opposition was stubborn, but we were pressing the claim that a Christian could get sanctified instantaneously. It was on Sunday morning and we were giving an illustration of the beautiful tree that stood in the Oriental desert. It stood in defiance of the burning sands and the parching winds and the blistering rays of the sun. It always afforded a resting place for the traveler under its lovely foliage and was a comfort to the pilgrim on his tiresome journey. Scientists became interested in the tree and set about to find out why the tree was so beautiful and full of life while no other vegetation existed in the burning desert. So, on examination, they found that the tap-root of the tree had gone down through sand and clay, rock and gravel, until it pressed its way into the Gangeese River and imbedded itself in the flowing stream, thus drawing its life and vitality from the river, defying all conditions and circumstances. We said, "If you who are seeking holiness will make a complete consecration and sink your faith down through the rocks of opposition, the sands and gravel of doubt and unbelief until you strike the river of full salvation, you can get sanctified in a moment, and be able to stand in spite of condition or circumstances. Just about that time a woman who was hungry for the

blessing sprang to her feet shouting, "Glory to God! my faith has struck the river, and I am sanctified." She shouted, "Preacher keep telling about that tree." Immediately opposition vanished, stubbornness melted away and we were in a good revival.

We recall a camp meeting in Louisiana. On the closing night an old minister of fifty years' experience stopped me in the conclusion of the sermon on crossing the Jordan into Canaan land of perfect love, saying, "You have led me up to the Jordan, and I am standing with my feet pressing the waves, and I am persuaded that there are many who are just where I am, but no man can cross us over. Jesus must do that. I do not know what you are going to do, but I am going over." And splash he went into the stream by faith, and he came up shouting on the other side, "Glory to God! I am sanctified!"

We could relate hundreds of such experiences, but we will not in this chapter. But we want to tell you, dear reader, if you are hungry for this wonderful grace of full salvation you can make your consecration complete, leave your all in the hands of God for eternity, and by faith plunge into the fountain of cleansing, and the Holy Ghost will come in and put the old man out with all his traps, and take the throne of your life, and run a holiness meeting all the days that you tabernacle here. Thousands today would be in the enjoyment of this pearl of great price if they would only throw away their unbelief and trust the blood that cleanseth from all sin.

"Lord, I believe a rest remains,
To all thy people known;
A rest where pure enjoyment reigns,
And thou art loved alone.

"CHRIST IN YOU,

"A rest where all our soul's desire
Is fixed on things above;
Where fear, and sin, and grief expire,
Cast out by perfect love.

"O that I now the rest might know,
Believe, and enter in;
Now Savior, now the power bestow,
And let me cease from sin.

"Remove this hardness from my heart,
This unbelief remove;
To me the rest of faith impart,
The Sabbath of thy love."—Charles Wesley.

CHAPTER IX.

NONE GOOD, NO NOT ONE.

Sequel to I Sin Every Day.

(A sermon preached at the old Vashti camp in Texas, July, 1908. Published by C. A. McConnell, in *Pentecostal Advocate*.)

Text: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man." Eccl. 12:13.

There is a damning dogma being preached from North to South, from East to West, from the pulpit orator to the layman, that men must sin and will sin a little as long as they tabernacle in the flesh. But tonight we want to notice this doctrine and hear what God has to say on the subject. The scripture that is so precious and sweet to those advocates of the sin business is found in the third chapter of Romans, beginning with the tenth verse, which reads as follows, "There is none righteous, no, not one." They take these few words and isolate them and apply them to Christians in order to defeat the doctrine of salvation from all sin. My Friends, I would not ask you to hold up your hands and say by that, that is your crowd, because I do not believe that you will own them by the time we are through describing them tonight, and you would be embarrassed to be so exposed before this vast audience. I would the ministers of this country who preach this damnable doctrine were here. I would like to poke about nine verses of this chapter down their throats. I think one dose would be sufficient to accomplish my desire tonight. The

man who stands in the sacred desk and preaches that it is impossible for a man to live right with an open Bible before his eyes and with the aid of the Holy Ghost to enlighten his mind, has been the problem of the age to solve. But I have concluded that the preacher who teaches that we can't keep from sinning, and will try to hide behind this scripture: "There is none righteous; no, not one", and then offer to prove it by saying, "I sin every day and hour, and I know that I am a Christian," is either on the road to the insane asylum or he's rotten-hearted; one or the other. I want to tell you good Methodists and Baptists tonight that I propose to take your part and defend you, for I know that there are plenty of good men and women in the churches. But for the good of these deceivers, and those whom they would deceive, we want to paraphrase about nine verses of this chapter and see how they will take it. Now, hold on here, and don't get mad. I dare say if I were to come into this community and talk about you good Methodist folks as Paul talks about these folks, you would hang me to a limb out there if I did not make good my escape; and I would not blame you. But let's read, beginning at the tenth verse: "As it is written there is no Methodist that is righteous, no, not one. There is no Methodist that understandeth; there is no Methodist that seeketh after God." My! my! aren't we a pretty set of Methodists? A set of ignoramuses who don't even seek after God! Now, keep still; that is your crowd and your picture, you sinning Methodists. But hold on! "All the Methodists are gone out of the way. All the Methodists have become unprofitable; there is no Methodist that doeth good, no not one." Look at that crowd of Methodists, will you; you may claim them as your crowd, but they are not

the Methodist crowd I run with. Ours is a better crowd than that. But let us read on. Hush! says one, don't read any more. Yes, but it is here and you must take your medicine. "Their Methodist throat is an open sepulcher. With their Methodist tongues they have used deceit, and the poison of asps is under their lips. Whose mouth is full of cursing and bitterness. Their Methodist feet are swift to shed blood. Destruction and misery are in their Methodist ways. And the way of peace the Methodists have not known. There is no fear of God before their Methodist eyes." Now isn't that a crowd to be claiming to be Christians? You may claim them to be the Methodists, but we will still say they are not the crowd we run with. Now let's look at them. There is none righteous, none that understandeth, none that seeketh after God. They are all gone out of the way. They are unprofitable. There is none that doeth good, no not one. Their throat is an open sepulcher, with their tongues they have used deceit; the poison of asps is under their lips; their mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways. They have not known the way of peace, and they have no fear of God before their eyes. My! my! what a Methodist crowd! Are you in that crowd? If not, why claim to be a Christian and run with such a crowd? No, my good Methodist, you know that we can beat that for a crowd, can't we? (Yes, say voices.) Well, we want to apply this same scripture to the Baptists and see if they will own them. Now, everybody pray. We are on dangerous ground, for this is one of the Baptist cudgels to fight holiness with. You Baptists keep still now, and let me read. All right: "As it is written there is no Baptist righteous; no, not one.

There is no Baptist that understandeth; there is no Baptist that seeketh after God." Dear me! they're no better than the Methodists, are they? "All the Baptists are gone out of the way. All the Baptists have become unprofitable, Their throat is an open sepulcher. With their Baptist tongues they have used deceit. The poison of asps is under their lips. Whose Baptist mouth is full of cursing and bitterness. Their Baptist feet are swift to shed blood. Destruction and misery are in their ways, and the way of peace the Baptists have not known. And there is no fear of God before their Baptist eyes." Now, my Baptist friends, is that your crowd? Voices from the audience say, No. Well, I want to tell you that there are good men and women in the Baptist Church, and if I were to hold this picture up before you and declare it was your photograph, you would be ready to hang me at the close of this service. But that is not your picture, and I want you to quit claiming that there is none good; no, not one, and that all men sin every day and every hour; for I read in the Bible that "he that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, to destroy the works of the devil. It matters not who he may be that committeth sin—preacher or layman—he is of the devil. So says the Word, and it seems to me that all men ought to let the Word of God settle their differences. If you will show me an honest thief, I will show you a sinning Christian; or show me a truthful liar, and I will show you a sinning Christian; or, show me a sinning Christian and I will show you a sainted devil. My brother, you cannot show me one. They are one kind of a creature God never made. It is beneath the dignity of the Almighty to make such a being.

Think of a Holy God making a sinning Christian! The question is asked in Sacred Writ, "Can an unclean thing come out of a clean thing?" The logical conclusion is that it cannot. But, you ask, What are you going to do about the scripture that says, "He that saith that he liveth and sinneth not is a liar and the truth is not in him?" There is no such scripture in the Bible. But many of you are ready to say, "I have read it, or heard my pa or grandma read it, and I know it is there." Well, as poor as I am and as small as the collections are, I will give ten dollars to anyone who will bring me that scripture. A voice says, "I will lend you the money if you want it." It is passingly strange that pople know so little of God's word. My friends, you never read such a scripture. You simply heard some holiness-fighting preacher quote it, and you thought it was so.

A preacher who will wilfully fight holiness will lie, and you may expect to get lots of chimney-corner scripture. A few years ago, while holding a meeting in Texas, the Primitive Baptist people held a service nearby, and out of respect to them we changed our hour of service and went over to hear them. There were three preachers, and, as their custom was, they all had to preach. Each of them took his text on holiness and tried to prove that there was "none good; no, not one." The leading preacher was from another State, and he thought he would put an end to holiness. So in order to prove that we could not live without sin, he said he had told his congregation in another place that if all the sins they had committed while in that service was written on canvas where all could read them, he would be without an audience in a few minutes, and if all the sins he had committed in thought while he had been in their presence were written on canvas where

they could read it, they would be without a preacher. My! my! what an acknowledgment! A devil incarnate standing before an audience and confessing that he was full of sin and corruption, and offering it as a proof that no one could live right. Another one said, "You folks don't want to pay any attention to these little two-by-four preachers running around through this country preaching holiness. They claim to be as good as God and getting better every day." How he did charge and chew up his English in pouring forth his anathema on the holiness people; and the audience looked at us as though they thought we were ruined forever. There are thousands of people who are taught by such deceivers and are being led down to hell; but, thank God, the day has come when the gospel in its purity is being preached by men who are not afraid of public sentiment, pocket-books or clay faces. We read in Matthew 1:21, "And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins." Yet in the face of this plain statement there are men who will tell you that no one can live without sin. You will notice, "He will save his people from their sins," not in their sins. There is a vast difference in the words; they do not mean the same. Thank God, He says He will save us from our sins. The inference is that He will take us out of the sin business. To illustrate: If some one should come up tonight and say that a man was drowning down there in the creek, and I should go down to save him, and in an hour return and tell you that I had saved the man, and you should ask, "Well, what did you do with him?" and I should say, "Why, I left him in the creek," how many of you would believe that the man was saved? Not one, would you? Why? Because the man was left

in the element that was destroying him. Now, why not be as sensible when we come to spiritual things? It is the black river of death that sweeps through this country, and millions are drowning in it and sinking down into a bottomless hell. But Jesus has come to our rescue, and it is said of Him that He will save us from our sins. Do you think that He will leave us in this awful stream of sin? No, thank God; He will take us out of it and put our feet on the rock Christ Jesus, and will put a new song in our mouth, even praises unto God. But it would be just as reasonable to believe that a drowning man can be saved and remain in a stream of water as to believe that a sinner can be saved and remain in the river of sin and death. But hallelujah, the mission of our Lord was not a failure. He is abundantly able to save from sin. We read in 1st John 3: 9, "Whosoever is born of God doth not commit sin; for his seed remaineth in him and he cannot sin because he is born of God." You see, the new birth stops the sin business, and we stay out of the sin business as long as we stay born of God.

Yet the "none-righteous-no-not-one" fellows declare that you must sin as long as you live; that with all God's omnipotence He cannot keep from sin. But listen. Let us hear the conclusion of the whole matter. In the sixth verse of this same chapter John says, "Whosoever abideth in him [in Christ] sinneth not. Whosoever sinneth [continues to sin] hath not seen him, neither known him." Yet you say, "I sin every day, and I know that He saves me." There is one thing sure; you or God are wrong. Which do you suppose it is? Of course, you need not speak out, but answer me out of the honesty of your heart, and let God save you from sin if you are still in your sins. John plainly

tells us in the fourth chapter that "whosoever committeth sin transgresseth the law." Do you think that God would give a man a law that he could not keep? Certainly not. He would be unjust to do such a thing, and we know that He who has borne with us all these years in our sins is not an unjust God; and knowing our weakness He would not impose a law upon us that we could not keep. Well, let us see what kind of a command He gave us relative to the sin question. In 1st John 2: 1 He says, "My little children, these things I write unto you that ye sin." No, says one; read it again. All right. "That ye sin not." Now, if we keep God's commandment we will not commit sin, for sin is a transgression of the law. In St. John 14: 15, Jesus says, "If you love me, keep my commandments," and He commands us not to sin. But in the face of all this Scripture men will preach that there is none good, no, not one, and tell you that Jesus himself was not good. Apart from God His humanity was not good in itself, but, thank God, Jesus was God manifest in the flesh; and to say that He was not good would be to say that God is not good. On one occasion, when He was speaking of His human nature charged with the divine, He asks, "Is thine eye evil because I am good?" So, you see, we must harmonize the Word. When you say that "there is none good, no, not one," and apply that to everybody, you contradict the Bible. Do you suppose that a man could walk with God as did Enoch, and become so much like Him that He would take Him up to heaven without letting him see death, and not be a good man? Think of it! He walked with God three hundred years, and they tell us that we cannot walk without sin and be good. What a shame that a man should preach such a dogma in this

gospel land of light. Yet they will do it, and people will gulp it down and declare that it is good doctrine. We read in Genesis 17:1, where God said to Abraham, "I am the Almighty God; walk thou before me, and be thou perfect." A positive command to an individual to do a certain thing; and these "None-righteous-no-not-one" preachers say it is a lie—that it cannot be done. The Lord says, of King Asa, that his heart was perfect with the Lord all his days, but they say that the Lord was mistaken; there is none good, no, not one. Hezekiah prayed on his deathbed and said, "I beseech thee, O Lord, remember how I have walked before thee in truth and with a perfect heart, and have done that which is right in thy sight; and Hezekiah wept sore." 2 Kings 20:3. But these fellows would say that Hezekiah was beside himself, and that they wouldn't say that for anything, for the Book says, "There is none righteous, no, not one." Lord, give us some good, common sense, and let us see that scripture interprets scripture instead of making contradictions. We find a man whose address the Lord gives us, telling us where he lives. Listen: "There was a man in the land of Uz whose name was Job; and that man was perfect and upright, and one that feared God and eschewed evil." Job 1:1. Now the Lord calls the devil's attention to the fact that Job was a perfect man; and if one will read the history of Job's life he will have to acknowledge that Job was a good man. Yet, in the face of all this scripture, men will say, "There is none good, no, not one."

Well, you say, to whom does Paul have reference in the third chapter of Romans? If you will notice the beginning of the tenth verse, and then read the fourteenth and fifty-third Psalms, you will find the class that he has reference

to. You see, God speaks in the Bible, and man speaks, and the devil speaks, and at one time God made the dumb ass speak; and when we are reading we should see who is speaking and who is addressed, lest we be found talking after a man or the devil, or the mule, and calling it God's statement. You remember that when the poor woman was brought to Jesus, and after her enemies had fled, He told her to go her way and sin no more. And again, He said of Zacharias and Elizabeth that they were both righteous before God, walking in all the commandments and ordinances of the law blameless. Surely they were good. Now, my brother, you will have to hunt some other hiding place to cover up your meanness. Before I make a proposition I want to put God on oath and see what He will swear about a man living right: "This is the oath that he swear unto our father Abraham that we, being delivered out of the hands of our enemies, might serve him without fear in righteousness and holiness before him all the days of our life." Do you believe God on oath? If not, your case is a hopeless one. But, says one, do you mean sinless perfection, or that we are to live a sinless life? Well, sin is a transgression of the law, and John says, "Whosoever is born of God doth not commit sin"; meaning that he will not knowingly commit sin. Paul asks the question in Romans, sixth chapter and the first verse, "Shall we continue in sin that grace may abound? God forbid: how shall we that are dead to sin live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death. [Not in the water.] "Therefore, we are buried with him by baptism into death [not water], that like as Christ was raised from the dead by the glory of God the Father, so we also should walk in

newness of life. For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him that the body of sin might be destroyed that henceforth we should not serve sin. For he that is dead to sin is freed from sin." I have read down to the eighth verse, but let us read some more. You know that there are people who believe that sin is in the body (corporeal flesh) for their good. We want to read the twelfth verse, "Let not sin reign in your mortal body [corporeal flesh] that ye should obey it in the lust thereof." Now we will read the thirteenth and fourteenth verses, "Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God as they that are alive from the dead, and your members as instruments unto God. For sin shall not have dominion over you, for you are not under the law but under grace." The sixteenth verse reads thus: "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are whom you obey, whether of sin unto death or obedience unto righteousness?" The fact is clearly brought out in this scripture that there is salvation from all sin, and that there is a glorious possibility of our living free from sin. The eighteenth verse says, "Being made free from sin ye became the servants of righteousness," and the inference is that we do not have to serve unrighteousness or the devil; and the twentieth verse confirms the deduction, "For when you were [past tense] the servants of sin ye were free from righteousness." But let us read the twenty-second and twenty-third verses: "But now, being made free from sin, ye become servants to God, and ye have your fruit unto holiness and the end everlasting life. For the wages

of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Listen to St. Paul once more: "There is therefore now no condemnation to them [present tense] who are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin condemned sin in the flesh. That the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit. For they that are in the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Say, says one, that is what I have been told. No one can live without sin so long as he is in the flesh. Well, let us read the next verse: "But ye are not in the flesh if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of God he is none of his." Rom. 8:7-10. My friends, if this scripture does not convince you that we can be made free from sin and live above sin, come to me after service and I will give you a hundred more proof texts on the subject.

I want all who do not believe that we can be saved from sin and live without sin to hold up your hands; I would like to look at you. (Not a hand goes up.) Now, "none-righteous-no-not-one" folks, forever hold your peace.

Now, I want all who believe that men can live an upright life here, a life free from sin, to stand. (Hundreds

stand.) Look at them, will you? I think we will have to say with the wise man, "Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man." We've gained the victory, hallelujah! now let us come around the altar and pray God to help us to live clean lives.. Amen.

CHAPTER X.

THE RECORD OPENING.

“And as it is appointed unto man once to die, but after this the judgment.” Heb. 9:27.

FIRST, we want to notice the subject of death that is set forth in this text. We do not have to make any long argument to prove that death is a reality. Every day we are convinced of this fact. We cannot pick up a morning or evening paper, either secular or religious, but its pages bear the sad news that death has laid its icy hand upon some of our fellows and claimed them for his victim. How often do we see the hearse move slowly by our doors, followed by a procession of heart-broken people, speaking to us and saying that death is abroad in the land. But we feel it more keenly and realize it more fully when he stalks into our home and snatches from our fond embrace our own darling loved ones. Every day, every hour, we are brought face to face with this monster riding the horse of pale. From the most insignificant creature to the cap-sheaf of God's creation, man, from the tiny flower to the giant oak, we can see the marks of death. And he is everywhere leaving his finger prints, and the indications speak to us that death is an awful reality, and that only a few more days, or months, or years at the most, we, too, shall be his victims.

Perhaps you can remember one day when this black-winged messenger entered your home and took from you someone you dearly loved; perhaps a precious mother, father, brother or sister, or a darling child, husband, or

wife, and you were made to drink of the cup of sorrow that death brings, and you wakened to the fact that we must live somewhere in eternity. I can remember when my precious mother lay on her deathbed, and, though it has been forty-three years ago, I have never gotten over the wound of that hour. She looked death in the face, then looked at her five children soon to be left motherless upon the bosom of a cold, heartless, Christless world, to become a prey to the enemy of human souls, and she called us to her bedside and planted a kiss on each of our cheeks and prayed God to keep her darling children, and left word for father to raise us right and bring us to heaven (father was away from home), and she fell asleep in Jesus. Since that day the writer has come in contact with the enemy many times, and has been made to feel the smarting sting that death brings. He came into our own little family circle twice and took from us two daughters that we loved better than we loved our own lives. Oh, how many times has my heart been wounded by this enemy to humanity. We have stood yonder by the open grave of our loved ones; we have preached the funeral of many saints and sinners; we have had our heart smitten until we have been made to say, "Oh, death thou art so cruel!" yet we could say, "The Lord's will be done; the Lord giveth and the Lord taketh away; blessed be the name of the Lord."

The toll of the world's war, combined with that of the plague of influenza that has brought millions to starvation, widowed thousands of wives, made thousands of fatherless children, and brought horror and misery to the race. Let me say to you, that death is on your track. He has a death warrant for you, and ere long will overtake you and lay his cold, icy hand upon you and summons you to the judg-

ment. When you feel his hand pulling at your heartstrings, and the death chill begins to slip over you, and the death-rattle comes into your throat, and this old world begins to fade from your vision, you will gasp for breath and try to cling on to life. But alas, death smiles and says you must go. Then, if not before, you will certainly realize the reality of death. Dear soul, are you ready for this sad ordeal? If not, begin now to get ready.

Maybe your casket is already manufactured, and maybe your grave-clothes are already in their shelves awaiting your order. The old Book says it is appointed unto man once to die, and there is no evading it. Again, we read in Romans, the fifth chapter, from the twelfth to the fourteenth verse, "By one man sin entered the world, and death by sin, and so death passed upon all men, for all have sinned. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression who is the figure of him that is to come."

I dare say that if you will retrospect your life, and begin to search for the boys and girls with whom you were reared, you will be startled to find out how many of them have passed the line of worlds and are gone to their eternal homes. When I visited my father's home not long since, the home of my boyhood, as I looked upon his bent form, his white locks, his furrowed cheeks, and noted that his vision was almost gone, I could see the mark of death upon his frame, and that death was only a little way off. As my mind ran back to childhood's happy morn, when we used to play around the hearthstone and visit the neighbor children, and when we used to go to school together and romp and play on the old playground, and "tag" each other home

at night, it seems as but yesterday. As the vision passed before my eyes, I could look back and lay my hand on Mother's old cradle that she rocked me in when I was a baby; and as I looked down through the coming years it seemed that I could lay my hand on my open grave, and I said to myself, I am just over the turn of the hill, and life's sun will soon set.

"My latest sun is sinking fast,
My race is almost run;
My strongest trials now are past,
My triumph has begun."

"O come angel band, come and around me stand.
O bear me away on your snow white wings,
To my immortal home."

Then I began to cast about in my mind for those who were my youth's companions, but alas, there was only one here and another there. But death whispered, "Look yonder in the silent city, and you will find the major part of them." How strange it all seems that beautiful flowers bloom today to die tomorrow; but it is also true with the flowers that bloom in humanity's garden; they bloom today and die tomorrow. We are here today and gone tomorrow. We walk in time today and in eternity tomorrow. It has been rightly said, that this life is but a "fading flower and a sinking boat." "It is like the grass of the field which today is and tomorrow is cast into the oven." *Remember that we are in a funeral procession to the grave.* As most of my playmates were dead, I said the poet's words are true:

"Death rides on every passing breeze,
And lurks in every flower;
Each season has its own disease,
Its perils every hour.

"CHRIST IN YOU,

"Our eyes have seen the rosy light
Of youth's soft cheek decay,
And fate descend in sudden night
On manhood's middle day.

"Our eyes have seen the step of age
Halt feebly to the tomb;
And yet, shall earth our hearts engage,
And dreams of days to come?

"Turn, mortal, turn, thy danger know:
Where'er thy foot can tread,
The earth rings hollow from below
And warns thee of the dead.

"Turn, Christian, turn, thy soul apply
To truths divinely given;
The forms that underneath thee lie
Shall live in hell or heaven."

Just as truly as the subject of death is set forth in this text, so is the subject of the judgment, and it is stated as certain as we die, so certain will we meet the judgment. We consider that this is a very important truth couched in in this text, and one that demands our most solemn attention. There are many things that we can keep concealed in this life, and evade the officers and justice, but the day is fast approaching when God's High Sheriff will arrest us and we will be brought to justice and our records will be opened and our lives will be made manifest to all the teeming millions of earth, and justice meted out and righteousness vindicated. We read in Ecclesiastes, the twelfth chapter and the fourteenth verse, that God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil. Jesus says, "A good man out of the good treasure of his heart bringeth forth good things; and an evil man out of the evil treasure of his heart bringeth forth that which is evil." Matt. 12: 35,37. "But

I say unto you that for every idle word that men shall speak they shall give an account thereof in the day of judgment. For by thy words thou shalt be justified and by thy words thou shalt be condemned."

The time is coming when every secret thing shall be brought into judgment. God has a recording angel on the track of every individual, and he is taking cognizance of our lives. He pencils down on the pages of eternal history every thought, word and action, and by and by the record will be opened, and every secret will be revealed. There are thousands who would not dare have their records opened before a small audience. If their records were opened, they would quit this country before the stars went out to-night, even if they had to take the suicide route. But never mind; it will be read out before all the world, and your only chance is to get it under the blood. For we read, "Though your sins be as scarlet they shall be white as snow; though they be red like crimson they shall be as wool." That which goes under the blood here will never be read out at the record opening. There are husbands who would not have their records read out before their wives for anything. Their lives have been such when out of the sight of their wives that they are ashamed of their records. That deed that was done in the city that is as black as hell itself, is recorded there. Your vulgar conversation and the company you kept when you thought no one was watching you, which you think you have covered now, will soon be made manifest, for every secret thing shall be brought into judgment, says Solomon. The lady you smiled at and tried to lavish your affections upon and make believe that you were a single man, thus betraying the confidence of your wife who loved you with all her

heart; God will bring it all to light in that day. The whisky you drank, the cards you played, and your vile language, with all your midnight revellings, will come out on you; for the old Book says, "Be sure your sins will find you out."

Say, brother, what will the record opening mean to you? There are thousands of wives in the same awful condition, who are only living with men instead of being their wives in the truest sense of the word. They, too, are living the double life; they love someone else better than they do their own husbands, and many times when their husbands are absent, other men are taking their places and are being caressed and loved by their own supposed darlings. Many smiles are caught by another, and many signs are understood which mean "I love you better than my hubby." Hundreds of letters pass through the post office, and many midnight marches are stolen, of which the contents and actions will never be known until the day of the great revelation. But, ah, there it will stand out in letters of fire so that all the world can see that you get your deserts. Oh, the sin in homes! Many buildings are beautiful without, and everything denotes happiness, but within they are as rotten as the pit. There is no contentment there because of the sin that is covered up like a smoldering volcano watching for a chance to break forth. There are thousands of husbands and wives whose midnight rest is never disturbed by the cry of an innocent babe, but at the record opening their skeletons will walk out before them and their cries will haunt them in hell forever. The babies from old wells, pools, and water-towers, the unborn murdered ones, will give testimony at the day of punishments and rewards. There are men and women who are preach-

ing the gospel, trying to get others saved, who, no doubt, will be startled at the cry of their own innocent babe at the judgment, and will see its blood upon their fingers. We are living in an age when babies are unwanted, and poodle dogs, parrots, and pets of all kinds are preferable. I fear that some of these will be found among our holiness folks. Anyway, we dare to preach on the subject, so that if none are guilty, then it will serve as a preventative or warning to someone who may heed the signal. Look at the barren homes, and the homes with only one child, where husband and wife are strong and stalwart, and suspicion can't help raising its head and asking, Why? The answer may not be given here, but at the record opening the secret will be revealed. For St. Paul tells us that everyone of us shall give an account of himself to God. Rom. 14:12. There are thousands of boys and girls whom their fathers and mothers think are as good as angels, who, when their records are opened, will be painfully surprised. One cannot conceive of the sin and deception and even galvanized hypocrisy practiced by some of our children. But one day, son, one day, daughter, it will all come to light, and all the world will see your life, for we read that every tongue shall confess to God. Rom. 14:11. You may cover up here and go on nicely and be unapprehended, but it will face you out yonder when all accounts are rendered. It makes no difference what your avocation in life may be, one day there will be a settlement between you and the Judge of the quick and the dead. If you are a merchant your books will be audited by the Chief Accountant and a correct report given to all, and your reward will be given according to your works whether they be good or bad. If you have been a common laborer, you will be likewise settled with,

and if you have not been honest in every particular in life it will then be made known. If you expect to receive God's approval it means honest deals. We have a description of the day of judgment given by Daniel in his prophecy, the seventh chapter, beginning with the ninth verse. He says, "And I beheld till the thrones were cast down and the ancient of days did sit whose garment was white as snow and the hair of his head was like pure wool. His throne was like the fiery flame and his wheels burning fire and a fiery stream issued and came forth before him. Thousands ministered unto him and ten thousand times ten thousands stood before him. And the judgment was set and the books [records] were opened." What a scene, what a gathering, what a day! Are you ready to meet such a scene, stand in such a gathering, and abide such a day?

CHAPTER XI.

THE RECORD OPENING, CONCLUDED.

IN THE twelfth chapter of Luke, the second and third verses, Jesus gives us a vivid description of the record opening. He says that there is nothing covered that shall not be revealed (uncovered); neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in the closet, shall be proclaimed from the housetop.

This scripture has reference to the final judgment day when the records of all the race shall be opened, and everything in human lives shall be disclosed to an assembled universe. Nothing will stand in that day but that which is right and clean in the eyes of him who shall pass judgment upon souls for eternity. Fancy, if you can, what it will mean for an individual to stand before myriads of human beings and the holy angels to be judged by a holy God, and have his record of life opened and every covered thing uncovered, and every hidden thing brought to light; and every word whispered in the ear in the closet proclaimed from the housetop. Surely it will be a day that will try the hearts of men. One cannot conceive or imagine what people have covered in their lives, for this is a day of unthinkable hypocrisy.

Men and women who are being passed off as the best people in the church, in many cases are full of deceit and dirt, and are truly whited sepulchres and are full of dead men's bones. This is a day when men seek to pass for

what they are not, and to sell for more than they are worth on the market of human opinion, but remember that the day is coming when every man shall be valued in the estimation of God for just what he is worth, and be rewarded for exactly what he has done.

There are men, and women, too, who cover up their tracks so well that they work their plans and deceive the church and the world, but there is One who said, "He that covereth his sin shall not prosper," and the writer thinks that it would read well to say "shall not go uncovered." What a time it will be when the cover is pulled off from a lot of church folks, as well as sinners.

Once, in a great convention, a man was put up to bring a message. In his preliminary remarks he said, "Friends, I make no pretensions to be a great pracher, but there is one thing I can do, and that is, I can pull cover as good as any man." And before he had finished his sermon it looked like everyone present was made to see their hearts as God saw them. People turned pale, trembled, and staggered as if in the jaws of the judgment, and many came to the altar with streaming eyes calling on God for mercy. We thought if such a scene could be made possible by an ordinary man preaching in the Holy Ghost, what would be the scene if God, who knoweth the secret of every heart, should make the disclosure. No wonder the Apocalyptic Evangel said all men shall wail because of Him. Of course this means all men who have not their records covered by the blood.

Think of every word that you have spoken in secret being proclaimed aloud from the housetop so all men can hear. My! but some folks will quake, tremble, faint and fall when the things that they have whispered in the ear

in the closet are proclaimed like mighty thunder falling upon the ears of an assembled universe. The greatest curse of the ages is this whispering that is going on among men; one talking about another. This business is so prevalent in the church world today that confidence in one another is well-nigh eaten up by this caustic of hell. Thousands of church members have no influence for good; even ministers practice it until the filching from one another their good names is something appalling. If this is so in the church, the best institution on earth, what must it be in the world? But the time is coming when their records will be opened, and then it will be made clear why certain preachers did not get certain stations and circuits at conferences or assemblies, and why some evangelists were ignored and set aside. It will all come to light in that day.

All the trickery, chicanery, wire pulling, office seeking and politics will be brought out at the final settlement on the day of rewards and punishments. Preachers, how will you stand? Thank God, those who have been falsely accused, censured, defamed and outraged until they have had a heart-leakage for years, and have been looked upon with suspicion, when the truth was, they were most deserving men, shall be vindicated and exonerated. Preachers will be dealt with for eternity. Oh, what will the record opening mean to you, my fellow preachers?

There are thousands and tens of thousands of people who are two-faced. When in your presence they are all smiles and full of good words and eulogies for you, but as soon as you turn your back to them they are ready to speak disparagingly of you, and will knife you, and try to destroy your influence. Never mind, dear traveler to Eternity, when your record is made known you will receive

your reward. Oh, for an old-time revival to come to us that will right the wrongs, and cause a general straightening among God's so-called people, and that will bring sinners to repentance, restitution, confession and salvation, so that everything may be covered by the blood of the Son of God before the record opening day.

We once heard a preacher say before an ordinary congregation that if his record was exposed before his congregation he would flee to unknown parts. He believed that he had to sin every day. We did not doubt it in the least, as we supposed that he knew his own life. But we wondered how he would feel if he were to die in that condition and go to the judgment, and there stand before the assembled universe that all might see his life just as he had lived. We remember of reading in an Old Book, where it said that such characters would cry for rocks and mountains to fall on them to hide them from the face of Him that sat upon the throne, and from the wrath of the Lamb. They even sought death, and desired to die, but death fled from them to be chased by their deathless spirits through hell's dark, misty domain, but they could not die. What an awful picture! yet it is true. Worst of all, the Spirit of God will haunt the soul forever. The Psalmist said, in the one hundred and thirty-ninth Psalm: "Whither shall I go from thy presence, or where shall I flee from thy Spirit? if I ascend into heaven, thou art there; if I make my bed in hell, behold thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand uphold me. If I say surely darkness shall cover me; even the night shall be light about me, yea, the dark-

ness hideth not from thee; but the night shineth as the day: the darkness and the day are both alike unto thee."

My brother, if one should desire to flee from his record and hide his deeds from men, he might succeed. But he can never flee from God, nor hide one thing from His all-seeing eye. Oh what will be the eternity of a soul with a record that he cannot face? Everywhere he turns, this way or that way, the deeds of the past meet his gaze. Be it man or woman, their eternity will be an awful hell. The hope of a soul's happiness, here or hereafter, is to confess his sins and get them covered by the atoning blood of Christ. Blessed is he whose iniquities are forgiven, and whose sin is covered. In the twentieth chapter of Revelation, beginning at the eleventh verse, we have a more vivid picture of the final record opening. The Apocalyptic Evangel said: "I saw a great white throne, and him that sat upon it, from whose face the heavens and the earth fled away: and there was found no place for them, and I saw the dead, small and great, stand before God and the books [records] were opened, and another book was opened, which is the book of life: and the dead were judged out of those things written in the books [records], according to their works. And the sea gave up the dead which were in it; and death and hell [hades] delivered up the dead which were in them: and they were judged every man according to his works. And death and hell [hades] were cast into the lake of fire. This is the second death, and whosoever was not found in the book of life was cast into the lake of fire."

This is the most startling photograph of the human family that was ever put into God's album. Not a single soul of Adam's race is missing: from the king to the peasant,

young and old, rich and poor, white and black, red and yellow, from every part of the inhabitable globe, are there. Fancy, if you can, all the people that every lived through six thousand successive years, or from the time our federal head left the Garden of Eden, to the last day of probation, standing before the Judge of the quick and dead in one great mass. What a sea of humanity you would behold. I trow that if such a crowd should be assembled on the plains of earth that they would be as thick as the blades of grass. This will be a true picture on the plains of judgment. The drunkard, the harlot, the bum, the thug, the vagabond, the moral man, the society man, the heathen and the Christian will all be at the record opening. There will be no excuse-making nor shirking, but every one will stand on their own merits.

The writer used to think that the crowd that would come up from the sea would be comparatively small, but since the great World War the old North Sea has been turned into an international grave-yard, besides all over the briny deep thousands have been sent to the bottom of the seas to sleep until the blasts of the judgment bugle. Add to this the countless numbers of the past centuries, and no doubt that it will be staggering to the human mind. In that day the true story of the Titanic, the Lusitania, many hospital ships and other crafts will be told. Secret plans and compacts will all come to light when God writes them on the canvas of the judgment.

Kings and rulers who have made slaves of their subjects and have made gun fodder of millions of earth for selfish purposes and for self aggrandizement, will reap their rewards. The wicked intrigues of Congresses, Parliaments, Reichstags and other Legislative assemblies that have been

instigated and carried out by subtle enemies to humanity and liberty, will be made known. This is an age of traitors and treason against the common people of earth. Nearly, if not all the people of every Commonwealth of the world are being sold into slavery by those posing as their friends. When the revelation is made at that day, it will stagger the minds of men. All governments, democratic or autocratic, will have their deeds written in letters of fire before the multitudes of earth. The rottenness of politics of to-day is appalling, but tomorrow, in the revelation of governmental records, it will be shameful and horrifying in the last degree.

If only county, city and state affairs were written where all could read, it would make decent people throw up their hands in holy horror. Never mind, it will all be known tomorrow. Most politicians are after fame, honor and filthy lucre. They are self-centered, deceivers, covetous, and will pull any wire or play any card to reach their desired goal or achieve their ends. There are a few excellent characters, and some honest men in politics, but they are nearly always defeated.

The newspapers of the land, as a rule, are corrupt, and are used to carry out the design of the politicians, as most of them are owned or controlled by the political machines or "steam rollers". What will the record opening mean to all this motley crowd of human blood suckers? In that day every man will be judged according to his works. The cries of the poor and the down-trodden have already entered into the ears of the Lord of sabaoth, and He answers back, "Weep and howl, ye rich men, for your miseries shall come upon you. Your silver and gold has cankered, and the rust of them shall eat your flesh as it were fire."

The Lord of the skies is only enduring the present system of earth's governments until He can carry out His program in the activities of this old world. He is blood-washing His saints and robing them for the marriage supper of the Lamb. As soon as His work is finished and His kingdom has come, He will dethrone kings, shake governments to pieces and expose their corrupt and shameful records and cast them into hell and set up His kingdom of righteousness forever. Then the redeemed shall possess the earth and inherit it forever, and give eternal praise, and crown Him Lord of all. Then will kings and rulers join in the world's last great prayer meeting and cry for rocks and mountains to fall on them and hide them from the face of Him that sitteth upon the throne, and from the wrath of the Lamb, for the day of His wrath has come and we are not able to stand. Oh, the cries! oh, the wails! oh, the heart-rending screams of that day!

Not only will the corruption of civil governments, rulers and politicians be shown before the teeming millions of earth, but religious systems and governments with their rulers and leaders will have their records revealed. It will be alarming when such systems as Catholicism are made known. The convent life, the nuns, and the relation that exists between them and the priests will all come out in the white-light of the last day. Oh, how alarming. Oh, how appalling it may be in the eyes of men. Oh, the ignorance of the parishioner; no Bible, no Christ, no freedom, no salvation, no heaven offered them save through perfect obedience to the priest. They must live the life of drudgery and bondage to priest, prelate and pope. The deceivers in this system of religion are to have their blood-chilling records opened before all the world, and many of them will be

consigned to a nethermost hell, although they posed as their spiritual fathers and their only means of getting to heaven. The little light that is thrown on them here reveals them as vile, devilish and mean (not all of them). Tell me what it will mean for this old Harlot on the Tiber to face her history when all the sighs, groans, moans, sufferings and torture of the Inquisition of centuries is brought to light under the scrutiny of the all-seeing eye of God. Think of the heads she has lifted from the Protestant Christians, the martyrs she has put to the stake, and the women she has ravished, outraged and strangled to death. Oh, the record of such lustful, demonized men, imposing and feeding on the innocent of the land.

The lives of the priests who have advocated bachelorism for the ministry, and yet have lived in beautiful homes, and even mansions, with a half dozen "good sisters" to keep house for one old bachelor, makes one wonder why so many women to take care of one man? It would, no doubt, make decency hang its head, and angels hide their faces if the actions of some of the bachelors and sisters were revealed.

The sad tale of woe from some of those who have escaped from a prison of living death has revealed the licentiousness and degeneracy of the lustful practice of such human hyenas professing to be the spiritual fathers of the race. When God unmasks their lives on the day when the secrets of all men are brought to light, they will have justice meted out to them. When such men's records are made known in the light of the white throne, decency will blush with shame and retreat to covering. The prison cells, the torturing methods, and the baby skeletons, and the cries of blood will haunt, and augment the woes of those deceivers through

all eternity. The homes they have intruded upon and the women that they have robbed of their virtue will meet their "holy" gaze. Mohammedism is not a whit better, nor is any other pagan religion. They are vile and rotten as perdition, and are only existing until God can accomplish His purpose and get His bride to join Him in holy companionship forever. Then He will show up all those rulers, leaders and religions, and will snatch from them their power and thrust them down to hell, to weep, wail and eke out a miserable existence, traversing the corridors of dark damnation, threading the inky abysses forever. Oh, that day of revelation is going to settle things for Eternity.

If all the deceit, rottenness and hypocrisy was confined to heathen religions, even then it would be too bad, but does it stop there? Is all Protestantism free from those things? We wonder how the leaders of the most enlightened people in the world to whom God has revealed Himself as the only hope and Savior of men will stand when their records are made known to an assembled universe? Years of association with men in conferences, assemblies, and ministers of all rank, and close observation, and the way some good men have been dealt with that has caused heart suffering, humiliation, and ostracism through wire pulling and trickery of men and officers, posing as the God-called leaders of the church; men on whom God has laid the burden of the church and a lost world, has convinced the writer that not all that shines is gold, and that all professions are not genuine.

Many men and women have left conferences, assemblies, synods and councils with sad hearts because of self-centered office seekers and politicians working wires and carrying

out their selfish plans to gain their ends. But it will all be brought to light. All the shams and farces that have been practiced to carry out their designs will all be uncovered at the last great day. My official brother, or great leader of men, how will it be with you in the day of final accounts? Will your record make you drop your head because you worked some unfair plan to carry out your purpose? The plans that you carried out to defeat some good man and keep him out of office will be charged up to you when accounts are settled. There are some men today with wounded spirits, and limited in their opportunities to help lost souls to God, and looked upon with suspicion and hampered in their life's work because ecclesiastics were in the saddle and prostituted the power that was vested in them to persecute the work of God. They have crushed and thrown out some of the choicest men in order to retain their position and vindicate their administration in the eyes of the world. When their actions are read out at the assembly of the skies, with God in the chair, they will acknowledge, we fear, to their own eternal undoing that their records are all too true, that they are guilty. It will be awful, it will be heart-breaking, it is heart-rending now to think that when the sunset of our pilgrimage comes, and night draws its sable curtains around us, and we fall into the cold embrace of death to rest from our weary toil and tears, that we are to be wakened by the trumpet blast of the judgment of tomorrow to attend the record opening, to meet the past of our lives, and to meet the disapprobation of God and have our lives and actions condemn us to eternal despair, and to hear Him say, "Depart, ye workers of iniquity; I never knew you. Go ye away into everlasting fire prepared for the devil and his angels."

We remember that Jesus said, "Not every one that saith unto me Lord, Lord shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say to me in that day: Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done wonderful works? But he will say, I never knew you." What a sad answer. Oh, that we may all have the past of our sinful lives washed in Jesus' blood.

CHAPTER XII.

MOUNTAIN PEAK DAYS OF BIBLE HISTORY.

HISTORY is replete with great days, but, like mountain ranges that stretch themselves across every continent, which have mountain peaks that tower above the range, to which our minds are attracted, and of which we speak when we refer to the mountain range, there is a mountain range of Bible days that stretches from the beginning of time to the Judgment Day, or across the continent of human activities. While we wish to call your attention to the mountain peaks in the mountain range of Bible history, we do it because they tower above all other days, and, like old Mount Rainier, Mount St. Helens, Mount Adams, Mount Hood, Mount Jefferson, Mount Shasta, Mount Everett, Mount Low, Mount Wilson and Mount Baldy, that lift their snow-crowned heads thousands of feet above sea level, so these days of Bible history lift their light-crowned heads above the sea level of time, and attract our attention and cause us to investigate them. We could name the outstanding mountains in the Rocky Range, from Canada to Mexico, taking you to the summit of Pike's Peak; we could take you a trip through the Garden of the Gods, and stroll with you through the South Canyons, and show you the Hercules, and climb the long stairway to where Helen Hunt Jackson was buried; we could take you through the beautiful Royal Gorge, and interest you for hours (we have been through almost all of them), but we desire to let all the mountain ranges of America stand in silence, and call your attention to our

text. All of the days of earth's activities culminate in the day of our text—THE GREAT DAY.

The first mountain peak day to which we desire to call your attention is the Creation Day. This mountain peak day, hoary with age, has been under discussion down through the flight of centuries, and is being hotly discussed in this, the Twentieth Century. The origin, or creation, has engaged the minds of all men, and many have denied the statement of Holy Writ with reference to the origin of this world, and have advanced the evolution theory, and have been trying to undermine the faith of the people in the Bible. We believe the Bible statement, without modification or qualification, "In the beginning God created the heaven and the earth."—Gen. 1:1. It was a great day when God made this world, and set the sun, moon and stars shining, and all nature ablaze with his glowing presence. By His own fiat, He commanded, and the earth was formed, ocean bounds were set, plains were stretched out, the valleys were scooped, and the mountains were heaved up, and from their canyons and sides rivulets, brooks, streams and rivers began to roll toward the seas. He made every living thing that hath breath, and carpeted the earth with the verdant green, and all nature began to sing for joy while the rivers rolled their eternal bass to music of nature. The Creation day is a mountain peak day in Bible history.

The next mountain peak day that we would have you notice is the day of man-making. Let men have their own ideas about mankind evolving from the lower race of animals; let them dispute sacred writ if they desire, but we are satisfied to rest our faith in God's Word and take it as it reads. It seems strange that men of intelligence wish

to make themselves akin to monkeys, apes, or any other quadruped. Man is the climax of God's creation, and was the last in creation. The Lord began at the bottom and worked up in the scale of creation, rather than beginning at the top and working down. He began by making the earth, then the vegetable kingdom; then He created the animals and the fowls and the fish of the sea, and whatsoever passeth through the paths of the sea. Man is not placed in the animal kingdom, but was made superior to all, being made just a little lower than the angels, and was crowned with honor and glory, and was made to have dominion over all the works of God's hands. The Lord gives us a detailed account of how He made man. He said (to the Trinity), "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."—Gen. 1:26. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Gen. 2:7. "And God blessed them, and God said unto them, be fruitful and multiply, and replenish the earth."—Gen. 1:28. The Lord did not pronounce him merely a man, but used that higher term of speech, *soul*, which takes us into the higher and more important realm. The soul, which is God-breathed in us, is the mainspring of life from which issues the activities of the body, and is solely responsible for man's conduct. The soul came from God and will return unto Him. St. Paul says that "We are the offspring of God", or that we sprung from God. Man, in his unfallen state, or in his perfection, as he came from God, was a God in miniature, or a God with

limitations. Look at his endowments of power, and wisdom and knowledge! He was mentally perfect, and without hesitation, named all that God had made; he gave every living thing its name. His vocabulary was inexhaustible. It is wonderful to contemplate man in his original condition. Indeed, it is a world of interesting study. Just look at man in his impaired state; behold his power of ingenuity and his capabilities to achieve great feats. He has laid the cables on the bottom of the seas and has drawn the continents of the earth together, and made the far-off nations our door neighbors. Africa, Japan, India, China, South America, the British West Indies and the Isles of the Sea, are no longer isolated countries. The Atlantic and the Pacific Oceans of a hundred years ago are no more in size than Lake Huron now, measured by the time it takes to cross them. In four or five days, one can leave New York City and be in London, Paris, Berlin or Rome, and in only a few more days can be on the farthest mission field. Man, by his skill, has laid steel around the world, and has bottled the steam, utilizing it, and has driven his moguls to Palestine and to the ends of the earth. He has harnessed up electricity and made it to serve his purpose in lighting our dwellings and cities, pulling our cars, and driving our machinery. Go to a modern city and see how, overhead, on the surface, and in the subways, cars are flying in almost every direction with human cargo. Man invented the telegraph and telephone systems of communication, by which we can sit in our parlors and communicate with our fellows throughout the continent. He has invented the wireless system of communication, so that the earth has become a whispering gallery. He has also invented the radio and the broadcasting system, by which one can,

while eating his noon lunch, now get the announcement of world news. The automobile and the aeroplane have made possible the most rapid transit. Just what will be invented tomorrow is only a conjecture of the human mind.

The greatest endowment of man lies hidden in the soul-life. He has greater powers than that of mind; he is empowered and capacitated in his soul to live in a higher sphere than that of earth. He is so capacitated in the faculties of his soul-life that he can have fellowship with God, and enjoy Him in holy communion and blessed companionship. This is the most supreme of all joys. To converse with a holy God, and have Him converse with us is, indeed, the most wonderful of all benedictions. Before man fell in the garden of Eden, it was an everyday occurrence for God and man to walk and talk together. Only those who have been restored to the favor and fellowship with God can begin to comprehend what such a joy must have been. "Man is fearfully and wonderfully made." No wonder that the Psalmist should ask, "What is man that thou art mindful of him, or the son of man, that thou visitest him?" The mountain peak day of man-making stands out in the range of Bible days as a Pike's Peak. Man is immortal, and destined to live with God forever. He will finally come into possession of this world and have dominion over the works of God's hands, and God will be glorified in him throughout the ages to come.

The next mountain peak day in Bible history that we call attention to is the day of The Flood. This is one of the saddest days in all history, and is not so pleasant to contemplate, but it towers above many other days and has caused much discussion. Many great men are denying that there ever was such a day; but it is recorded in Bible his-

tory, and if we find any ground to justify our assertion that there never was a flood, then we can, on the same ground of reason, be as safe in saying that all the rest of the days of the Bible were only in the mind and were never a reality. Noah lived and preached one hundred years after he began to build the ark, and seven days before the rain began to pour in torrents, he and his family entered the ark, and the door was shut. Then the fountains of the great deep were broken, and it rained in torrents until the world was submerged and every human being who was not in the ark was drowned. If the watery grave had been the ending, that would have been bad enough; but sin kills beyond the tomb, and while their bodies were left in the watery grave, their immortal spirits were shrouded in the pall of sin's blackest night, and went on their deathless march, never to return. Somewhere now, they are traversing the caverns of darkness and treading the inky abyss of night. The day of The Flood will stand out in the mountain range days of Bible history, attracting the attention of men to the end of the age. We leave the reader to contemplate this sad day, and we press on to other mountain peak days.

The next that we call the reader's attention to is that mountain peak day of Sinai. God met with Moses on that glory-crowned mount and wrote, with His own fingers, the Decalogue on tables of stone. Here God spoke His mind, with reference to the conduct of His children, and He spoke in the positive and negative, that is easily comprehended, and thus laid down the law of moral ethics that will hold good to the end of time. We hold that while the law was fulfilled in Christ, yet that it still holds good as to the rule of our conduct, and that no one can break any of the Ten

Commandments and be guiltless before Him. God displayed His hatred against sin by dreadful thunder mutterings, and lightning flashings which were hearable and visible, and which, when heard and seen, made the children of Israel tremble with fear. Let all who think that they can treat the law with disregard, and not meet its just retributions, take heed to the voice of warning, "Thou shalt not." God is the Sovereign of worlds, and is holy, just and good, but "He will not always chide, neither will he keep his anger forever."

The next mountain peak day that comes into view is the day of Jesus' birth. We are willing that those who do not believe in the virgin birth of Jesus shall take the responsibility and suffer the consequence, like the Jews did, when they said, "Let His blood be upon us, and our children," and "He is an importer." We say, thank God for the day when Jesus was born. In our minds, we often go back to Bethlehem's plain, and stand by that old manger, and look into the face of the "new-born Babe", and listen to the angelic choir sing the introductory song of the opening hymn of the world's redemption: "Glory to God in the highest, and on earth peace, good will toward men. For unto you is born this day in the city of David a Savior."

"Hark the herald angels sing!
Jesus, the light of the world,
Glory to the new-born King!
Jesus, the light of the world."

The mountain peak day of Jesus' birth will never be gotten over. The shepherd boys, minding their flocks by night, and a few rich men came and worshipped Him, and caught up the song of hope; and, thank God, it has been wafted on to this glorious hour. If we had ten thousand tongues,

we would employ them all in singing our great Redeemer's praise. We say, glory-crowned mountain peak birthday of our Lord, we will ever adore Thee! The Christ that was born on that day in that old ox-stall is our Savior, Sanctifier, Healer, glorious Lord and coming King. Thou art the Rose of Sharon, the Lily of the Valley, the bright and morning Star, the Fairest among ten thousand, the One altogether lovely.

The next mountain peak day in the mountain range of Bible days is that of Calvary—the day on which our blessed Lord died on the cross in agony, blood and ignominy. There was never a day like this in all history, and there will never be another like it. There is no tragedy in the annals of history like the tragedy of the Cross. See Jesus suspended between heaven and earth, bleeding and dying, with a thief on either side. The mob stands at the foot of the cross, mocking Him, hurling this into His teeth: "He saved others; himself he cannot save. If he be the king of Israel, let him now come down from the cross," they shouted. One of the thieves also railed on Him. Jesus said, "I thirst", and He was offered vinegar and gall to drink, but He refused. Then one thrust his sword into Jesus' side, and forthwith came blood and water; and, in His agony, He cried, "Father, forgive them, they know not what they do." Then the thief that rebuked the other for railing on Jesus said, "Lord, remember me when thou comest into thy kingdom." Jesus said unto him, "Today shalt thou be with me in paradise." The sun, shining in all its beauty and strength (for it was at high noon when Jesus was crucified), refused to witness His death, and protested by drawing sackcloth of darkness over its face, and mourning at the death of its Maker. The

moon, looking cold and sad, protested the death of its Maker, and pulled the gray locks over its face. Every star receded to covering, and thus protested His death, and the world was thrown into abject darkness. All creation protested His death; the earth heaved and sighed, mountains trembled, rocks were rent, and the red-fingered lightning played around Golgotha's brow, while Horeb split her granite ribs, and Lebanon's cedars bowed and swayed and sighed with awful grief. Earth heaved and broke its heart, while mountains convulsed with sorrow. In the midst of this awful scene, Jesus said "It is finished", and His head fell limp upon His breast, and He yielded up the ghost. Water and blood flowed from His riven side to save the race from sin and despair and death. Thank God for Calvary's mountain peak day! Let others mock at His dying groans, and count His blood no better than the blood of any other good man, and call Calvary's tragedy nothing but a butcher-house affair, but we shall join in the song of the poet:

"There is a fountain filled with blood,
Drawn from Emmanuel's veins,
And sinners plunge beneath that flood
Lose all their guilty stain.

The dying thief rejoiced to see
That fountain in his day,
And there may I though vile as he,
Wash all my sins away.

Dear dying Lamb, thy precious blood,
Shall never lose its power
'Til all the ransomed church of God
Be saved to sin no more.

E'er since by faith, I saw the stream,
Thy flowing wounds supply,
Redeeming love has been my theme
And shall be 'til I die.

Then in a nobler, sweeter song,
I'll sing thy power to save,
When this poor, lisping, stam'ring tongue,
Lies silent in the grave."

Our hope is in Calvary's atoning blood, and we say, thank God for such a mountain peak day in Bible history! The great debt for the race was paid on that mountain peak day, and we say bless God for our dying and living Christ! Amen. Were it not for the fact that the sprinkled blood upon God's altar in the sky still avails for us, our hope would be gone, and our destiny in darkness would be fixed forever.

The next day, in the range of the days to which we call your attention, is the day of the resurrection of our Lord Jesus Christ. After Jesus died, He was taken down from the cross and His body was laid in Joseph's new tomb, and a stone was rolled to the door, and a strong guard was placed at the mouth of the tomb to prevent Jesus from being stolen by His friends, we are told. Hope, in the hearts of the disciples, had seemingly died. They were so discouraged that they went back to their pursuits of life. The world was boldly declaring Jesus' defeat, and saying that He was an imposter. The devil and his host were having a jubilee in hell, because they thought that they were forever done with Christ. It was indeed a dark picture, and looked as though the salvation of every soul was lost; but while Jesus' body was in Joseph's tomb, the God-man was in Sheol, combating the powers of hell. And at the eventful moment Jesus arose to meet the emergency, and seized old Diabolis by the nape of his neck, and jerked him from his throne of dark damnation, and put His right foot of Divine power on Satan's Head, and seized the keys of death, unlocked the graves, and opened the tombs forever, and

took with Him a great host that had long waited for this glorious triumph. Walking through the tomb, where his bruised body was lying, He robed Himself with it, and walked out through the sealed door, rolling back the stone, and smiting the guards blind. Then, with all of the resurrection company, they rose beyond the stars, beyond the milky way, beyond the sun-path, beyond the supernal, shouting with voices like many waters, "He that was dead is alive again! He that was dead is alive again!" They shouted it up Heaven's boulevard to the throne: "He that was dead is alive again!" until every angel caught up the glad news and shouted it over the domains of light, and from every floral hill of the heavens: "He that was dead is alive again!"

Leaving the redeemed company there, He winged His flight back to earth, and shouted it in the gates of the grave, in the gates of the dead, in the gates of Sheol: "Behold, I am alive forevermore!" "He that liveth and believeth in me shall never die; yea, though he were dead, yet shall he live again." "I am the resurrection and the life." As we stand and look upon the mountain peak day of the resurrection, we shout for joy that there is a light in the tomb for every soul, and that one day we shall rise from the place where our bodies were laid to rest, and that "this mortal shall put on immortality, and this corruptible shall put on incorruption," and that "death shall be swallowed up of life". Then we will say with the triumph of a victor, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." "His name shall be called Jesus, for he shall save his people from their sins."

Matt. 1:21. Glorious resurrection mountain peak day! Shine on forever! Lift thy glory-light-crowned head in the valley of death, giving hope and inspiration to earth's unnumbered millions, walking to the city of the dead! Some day, death will be done away, and sorrow shall cease, and life shall reign forevermore.

The next day that attracts our attention in this mountain range of human days, is the Ascension Day. Forty days after Jesus had risen from the dead, having proven to men and devils that He was the Christ who went into the tomb with nail-pierced hands, and riven side, and who was dead but had risen from the tomb, He stood upon Mount Olivet with five hundred of the brethren around Him and delivered his last message, which was, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."—Acts 1: 8-9. The Ascension Day is one of the great days of human history. The disciples stood looking after Jesus, and refused to leave the place where they had last seen Him, until the two men that were clothed in white who stood by them reminded them that this same Jesus was coming back again in the same manner that they had seen Him go away into Heaven. Then, remembering the words of Jesus, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high," in order that they should be "witnesses of these things", they retired to Jerusalem and began to tarry.

The next mountain peak day in the mountain range of days of human history is the day of Pentecost. This day

cannot be overlooked, for it is the day when the dawn of a new era set in and the Holy Ghost was inaugurated, and the Comforter, that abides forever, came into mortality to dwell. Rushing winds, cloven tongues, and burning testimonials were the evidences that He had come. The city of Jerusalem was stirred from center to circumference; and, as there were at that time in Jerusalem every nation under heaven, people ran and soon filled the place. As they looked upon the happy crowd and saw their actions, they were amazed and began to say, "Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?" Some said one thing, some another, and the Jews said. "These men are full of new wine," but Peter stood in the midst of them, and said, "Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Thank God for this mountain peak day that stands out in history like a Mount Everett. Pentecost day has been repeated, and will be repeated until the end of the age.

The next day in the mountain range to which we call your attention is the Descension Day. We do not care to dwell on this day as it is yet to come; but we see its glory-crowned summit in the distance, and we are shouting over its near approach. We have a vivid description of this day given in the fourth chapter of First Thessalonians.

Tombstones are leaping in the air, graves are bursting open, saints are rising, the living are being changed in the twinkling of an eye, and all together are shouting as they go to meet Jesus in the air! Glory to God for this coming glad day!

The next, and the last day that towers like a Pike's Peak is the greatest of all days in the mountain range days of human history, because into it, all other days of human activity culminate. In it are held the rewards for good or bad for all of earth's inhabitants. It is the last day, **THE GREAT DAY OF HIS WRATH**. We are rapidly progressing in our march toward this day, and it behooves us to be ready for the meeting of the God who gives us life, and breath, and all that we enjoy, and who holds us to account to Him for our stewardship while here below, and who is keeping a strict account of our behavior in life's journey. It is the greatest day, first: Because it is the day of great gathering. There has never been, and never will be, a gathering comparable with it. All the race from Adam and Eve to the last one born in this day of probation, of every nationality, of every color, of every clime, will be there. No one can compute the number—they will be as numberless as the stars of the sky and the sands by the seashore. It was Dr. W. A. Munsey who said, half a hundred years ago: "I trow if all of the people that have lived and died, and who are now upon the earth, were assembled in one great crowd, and if the world were flattened into one vast plain, that you could not stand the progeny of Adam upon the flattened globe." Nations have lived and died, risen and fallen, and the world has been largely depopulated; once, entirely depopulated, and we judge that Dr. Munsey was not far wrong in his conclusion.

We do know that we will all be there. One cannot contemplate what such a gathering will be for numbers, but thicker than the grass that covers the earth will the people be.

Secondly, it will be the greatest, because it will be a day of great disclosure—every life will be thrown upon the judgment canvas in order that justice may be vindicated. The decree is that every lost man or woman will say "Amen" to their own condemnation, which is nothing less than the first section of their eternal damnation. Our Lord Jesus Christ has said: "Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops."—Luke 12: 3. Do not think for a moment, traveler to God's great day of judgment, that you can play fast and loose with your fellow-man and with God and evade its disclosure—"Be sure your sin will find you out." Like Abel's blood that cried out from the ground against Cain, your sins will cry out against you if they have not been canceled by the Lord. "Some men's sins are open beforehand, going before to judgment; and some men, they follow after." Those that go beforehand are the ones that have been confessed and canceled; but those that follow us to the judgment are those that are covered or unconfessed. "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."—Jesus. Not anything shall escape the scrutinizing eye of a sin-hating God. When the record of every soul is opened, and every thought, word and action is laid bare before God and a gazing multitude, no one can conjecture how we shall feel

if we are not right with the Judge. This is a day of dual life; husbands and wives are living the double life in many instances; politicians are astride the political fence, playing the cards that will win the people, and professors of religion are claiming to be friends to God, while, at the same time, they are living in adultery with the world. Many men and women will stand abashed in His presence when their secret letters, conversations and actions with those who are only living lives of lust are disclosed. Husbands untrue to wives, wives untrue to husbands, parents untrue to children and children untrue to parents, what will you do when all of this deception is disclosed in the day of my text? All adulterers, adulteresses, liars, murderers and whore-mongers will be apprehended and brought to justice in that day. It will be a day of great disclosure.

It will be a great day because of separation. The line of judgment will be drawn right down through every family assembled, except there may be a whole family on one side here, and a whole family on the other side there, but as a rule, every family will be divided. Some fathers will stand on one side of the line, and some mothers will stand on the other side of the line. Some husbands will stand on one side of the line, and some wives on the other side. Parents will be on one side and children on the other; some brothers will stand on one side of the line, and some sisters on the other; but the line will be drawn accurately, according to Divine justice. And when once the line is drawn, it will stand forever, making an impassable distance between them. As they stand face to face, the last "Good-bye" will be said. Just what it will mean to us when we know that we are bidding loved ones "Good-bye" forever, is beyond my power to comprehend; but it will be a conscious "Good-

bye" forever. Here, at times when we contemplate meeting again within the course of weeks or months, our separation and "Good-bye" to loved ones indeed is painful and rings from our hearts many sighs; but if we knew that we were saying "Good-bye," never to meet again in time or in eternity, I apprehend that some of us would not be able to stand the thought. But there we will know that it is forever, and that our meeting again is impossible. I do not think that I can look upon the wicked when they are denounced forever and told to go away into "everlasting punishment, prepared for the devil and his angels," without great grief or tears. I expect that I shall weep there over the damnation of the lost. Think you that I will have any less sympathy or love for the lost there than I have here? I think not. One will naturally wonder how we can be happy there if we are thus made sorrowful. I answer that He that dwelleth among us shall lead us to the fountain of living waters, and shall wipe away all tears from our eyes, and when we behold our risen Lord in all of His glory, and realize that we are to dwell with Him forever in the land of "unclouded day," where sorrow and sighing will be no more, thank God, there will be no more shadows ever cast across our paths. Heaven will make us forget the toils, troubles and disappointments of our sojourn here. Glory to God and the Lamb forever!

"The toils of the road will seem nothing,
When I get to the end of the way."

"Just one glimpse of Him in glory
Will the toils of life repay."

It will be the greatest day because of great praying. Every sinner in the world, at the close of probation, will join in praying at the LAST PRAYER MEETING. Kings,

chief captains, high, low, rich, poor—in fact, people of all nations and colors, will take part—they will all pray! It is the Divine decree that every knee shall bow and that every tongue shall confess, yea, even every tongue shall confess that Jesus is Lord, to the glory of God the Father. Those who will not bow the knee here, and who will not confess here, will bow and confess in the prayer meeting, where they pray only for the rocks and the mountains to fall on them, to hide them from the face of Him that sitteth upon the throne, and from the wrath of the Lamb: "For the great day of his wrath is come; and who shall be able to stand?"

Think of it! Praying, O rocks! O mountains! O rocks! O mountains, fall on us! What a prayer! Will their prayer ever be answered? Let the old Book answer: "They shall then call upon me, but I will not answer." "I also will laugh at your calamity; I will mock when your fear cometh." They are not crying for Mercy—Mercy's white dove has drooped her wings and turned her back and lifted her pinions, and has flown forever. They are not praying to be taken to Heaven; Heaven's door is closed against them forever. What are they praying for? O rocks! O mountains! O rocks! O mountains! "fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." Hope gone, Heaven's door shut in their face, Mercy forever flown—in hell they must continue to send up their fruitless cry while cycles roll, ages grind on and æons run. **THE GREAT DAY OF HIS WRATH IS COME, AND WHO SHALL BE ABLE TO STAND?**

CHAPTER XIII.

SOME THINGS THAT NEVER CHANGE.

THERE are some things that do not change with the onward march of the world's progress. However, these are days of such rapid and unexpected changes that affect the welfare of earth's nations that one cannot conjecture what will happen overnight. We are anxious to get the first newspaper off the press in the early morning to see what occurred of world importance while we were wrapped in sleep through the night. One can hardly keep up with the changes socially, politically or religiously. Seasons, fashions, and even friends, change so suddenly that there seems not to be any stability anywhere any more. Those who are our best friends today may be our bitterest enemies to-morrow.

These are surely days of uncertainties and ever changing, shifting scenes and unsettledness. But, thank God, there is One who never changes. God is the same unchangeable Being. "From everlasting to everlasting thou art God." "Thy years shall not fail, neither shalt thou change." "Jesus Christ the same yesterday, today and forever."—Heb. 13: 8. What a consolation that there is One to whom we can go and before whom we can spread out our troubles, and to whom we can bring our perplexing and unsolvable problems, with the assurance that we can get the help that we need—the One on whom we can depend! There are places and difficulties that one is likely to get into that no earthly friend can give the advice or help that is needed; but, thank God, "he who was tempted on all points like as we are" knows how to succor and help

us. Many a dear saint has gotten into the trap of the enemy unexpectedly, or has been subjected to some fiery trial or placed in some distressing circumstance that even their heart companion could not give them advice or tell them what step to take, and could not really sympathize with them nor help, no matter how much they would like to do it, for they themselves would not know what step to take if they were in the same dilemma. But, thank God, He knows, and is always ready to give advice, consolation or help just as the case requires. "If ye being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things unto them that ask him."—Matt. 7: 11. Thank God, He never changes.

The devil is the same old devil that he was when the Lord took him and cast him over the embattlements of Heaven down into the earth. I grant you that he has changed his tactics and his methods to suit the times, and people whom he was trying to deceive, but his purpose has been unswerving as the grave. His purpose has been to deceive, blight, wreck and damn every soul of the race possible. He cares little for our welfare here or hereafter; he does not want us for company in hell; he will not need any one to interest him; he will get all that is coming to him, and will have plenty to interest him in the flames of perdition. He has been enraged against the Almighty ever since he lost the battle in Heaven, and is now taking his spite out on humanity, and thus trying to rob Heaven of our presence, the Blood of its chance to save, and God of the glory of the atonement of His Son Jesus. He has employed every agent, improved every moment, and used every means that he could get to accomplish his purpose;

and at times seemed to play well his game. It looked at times like the race was forever ruined. He is the same old devil. He never changes. Traveler to eternity, do not let any one deceive you by making you think that there is NO PERSONAL DEVIL; there is certainly a personal devil; he has not been converted, nor is he dead. There was such a day of deception, and we should not let the devil make us think that he has changed into a respectable being. He never changes.

Humanity is the same in all ages, in all climes, in all countries. Dominated by sin, you find that the effects and results are the same; the people act very much the same and conditions are in the main the same. In all heathen countries where the people are unaffected by the Gospel, the same wretchedness, want, woe, crime and misery prevails. If it were not for the activities of the church and the Gospel of Jesus Christ, we would be no better off in America than in many other countries where sin abounds in the inhabitants unrestrained by the Gospel. Let men of sin dominate this fair country and we will be plunged into the same want and woe of the darkened lands. The conditions would be the same as of Africa, Japan, China, India, British West Indies, South America, Old Mexico, Central America and the isles of the sea.

Humanity dominated by the blessed Holy Spirit is the same in all lands and all peoples. Put a Christian, filled with the Holy Spirit, in any country among any Spirit-filled people, and they are perfectly at home among them. Missionaries from all lands tell us that the saved people are all alike, even their manners, deportment and conversations are the same. Humanity dominated by sin is everywhere the same; dominated by the Holy Ghost is always

the same. The salvation of the Lord Jesus Christ does not change. What it was in Abel's time, in Enoch's time, in Noah's time, in Job's time, in David's time, in Joel's time, in Isaiah's time, in Daniel's time, in Malachi's time, in the apostle's time, in Luther's time, in John Knox's time, in George Fox's time, in Wesley's time, in McDonald's and Inskip's time, it is now. The old-time, internal, heart-feelable and knowable and shoutable religion never changes. We maintain that what the prophets, the martyrs, the saints and sages of other ages had, we can have today if we will but meet the condition or pay the price that they paid for it.

The history of the church has repeated itself, and salvation tides have been much like the tides of the sea, we confess, but in principle it is the same. There have been times when we have stood upon the sun-kissed Pacific shore, and also upon the rock-bound shores of the Atlantic, and have watched the tide come in leaping, bounding, tossing its white caps into the air twenty and thirty feet high, bathing everything with its sprays, and we have said: "The tide is high today." We have noticed that the captains of ships all like to go to sea on a high tide, for the going is easy and fraught with less danger. It is dangerous and hard-going on low tides. We have gone down again and watched the incoming tide, and it was so gentle that there was just a riffle here and there. It would lap the sand and return to the bosom of the deep. This we know, that tides alternate; and when the tide is low we know that there will be a high tide by and by, so we, with patience, wait for the high tide. There have been times when the tides of salvation were high, the waves sweeping everything before it, and the going was easy, and it looked as though

we would soon evangelize the world and finish our task for the Christ. It did not require great efforts at such a time to have revivals; one could go out, sing a little, cry, and tell their experience, and exhort, and fill altars with seeking souls, and come back with a report of one, two and three hundred saved and sanctified in a ten-day meeting. The tide was high and conditions conducive to revivals. Following that, the tide has been low and the going hard and the results meager. No matter how elaborate the preparations nor the greatness of the evangelist as a preacher, nor how great the singer nor how faithful the workers, nor how blameless all were; it seemed next to impossible to have a revival, and the meeting closed with only a newspaper report. Why? The tide was low, and there was not anything conducive to revival. But, thank God, we are always encouraged, because we know that on the bosom of the deep the Lord is blowing His breath, and another high tide is beginning to sweep this way, and the result will be a glorious harvest of souls. We have had times since I can remember when it looked like we would evangelize the world in a decade or two. In fact, twenty-five years ago we had on such a tide. The writer thought we would have accomplished our task, and would be in the thousand years of reign with Christ by this time; but we have had a low tide for the past ten or more years. The going has been hard, and the results meager; the dearth has been awful to contemplate. But let us take on new courage; the Lord is blowing His breath on the bosom of the deep, and upon the "valley of dry bones", and a revival is beginning to sweep this way. The tide will come up. I expect to see the largest revivals in the next ten years, if the Lord stays His coming, that this world has yet known.

We will have a universal revival that will revolutionize the country, and stabilize governments; or we will have the Rapture of our Lord, followed by the great tribulation period upon the earth. So many so-called large revivals these days are but a false alarm; they are brought on by human manipulation, psychology and hypnotism, and are like the baubles of the sea. They soon burst, and evaporate, until in ninety days they are gone. What we need is an old-time Holy Ghost revival that will be of an abiding consequence. Salvation never changes!

The Prophet saiah lived in just such a time as this; the tide was low, the banner of full salvation was trailing in the dust, and Israel was living far below her privilege in the economy of grace. The dearth was on, and there was "no intercessor". The prophet was impassioned for Israel's sake, and he had a burden for a lost world that only a holy man can have. In his travail for souls, and the heavy pressure that was put upon him, he was made to cry out in burning passion: "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." It was he who said, "When Zion travaileth sons and daughters shall be born unto thee." What a passion! What a burden! The great need of the ministry in this age is a burden for souls, and a vision of conditions as they exist. There is but little burden, and but few tears, and practically no burning passion for souls manifested in the ministry in these days. Oh, that the Lord would lay such a burden upon the ministry! Oh, for a soul travail to come upon us! It is an utter impossibility for a birth to be, either in the physical or the spiritual realm, without travail—anguish, sorrow and

birth pangs. Some one or ones must suffer if anyone is born into the kingdom of Christ. "Woe to them that are at ease in Zion," is the Lord's declaration. Jeremiah had a like burden. He cried out under the burden: "Oh that my head were waters, and mine eyes were a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"—Jer. 9:1. Oh, for such a burden for souls! Oh, for a passion burning with holy love, that would enable us to "weep between the porch and the altar"! It seems that the preachers' fountains of tears are almost dried up; tears of sorrow and tears of joy are seldom seen in the pulpit any more, and in the congregation one seldom ever sees a tear. "But like priest, like people." It is called weakness, mentally, if one weeps these days; but I believe in tears for the penitent sinner, and for the joyful Christian. It indicates softness and tenderness of heart and spirit. I remember, when a boy, forty years ago, how the people of God in the different churches would get blessed, and cry, and shout, and how sinners wept at the altar of repentance, and how bright the conversions were. I must say that I am a confirmed believer in tears and in shouts of victory. It stands to all reason that the same effects will have the same result now. The Psalmist David believed in tears, too. It was he who said, "They that sow in tears shall reap in joy" (the margin has it, "reap with singing")—Psa. 126:5. This we know, that reaping and singing always go together; it is impossible for me to keep from singing when a soul gets through at the altar; I always feel like I have gotten religion over again. I always feel like singing, "I can, I will, I do believe, that Jesus saves me now." That is the language of the new-born soul. Sowing in tears must come before the reaping and singing.

Psalm 126:6 says: "He that goeth forth and weepeth, bearing (sowing) precious seed, shall doubtless come again (or without doubt) with rejoicing, bringing his sheaves with him." Here we see that the minister must do something besides going forth; he must go weeping. Too many are just going forth. There can be no defeat to the workers who sow in tears. One could more easily make me believe that the Lord will let the snow-white throne crumble and fall into dust, rather than make me believe that God will go back on His Word, and His faithful preacher of the gospel. There cannot be a fruitless ministry if the minister preaches for the glory of God, to win souls for Him. If he prays over his messages, and waters the seed with his tears, he will have fruitage. I remember the days when there were no wheeled farming implements and seeders in our country. Father would sow all the grain by hand; but it was done so accurately that, when the seeds came up, it looked as if he had placed every one in the ground with his fingers. He would not sow just any kind of seed, but had to have the choicest seeds, and he fully expected that when they were watered by showers, and kissed by the spring sun, that they would germinate, and that under favorable circumstances they would come to harvest. Then he would come back in harvest bringing great loads of sheaves with him. The Lord does not want us as workers to go out and sow just any kind of seed, but He wants us to sow the seed that is suitable for the ground, and to sow the choicest seed in all ground, and when watered with our tears, and sown in faith, God will kiss the seed with the sunshine of his love, and water them with His grace, and in due time, or harvest, we will come back bringing our sheaves with us. It is not true that one does not need to study,

or prepare for the sowing of gospel seed. The better the preparation, the more choice the seed will be, and the larger the returns in the harvest. You may never be able to go to college, but you can "study to show thyself a workman approved of God, not ashamed, but rightly dividing the word of truth." Some workers just will not study; they do not like brain work. Are you one of them? If we study, if we pray, if we weep, if we sow, if we believe, we will reap an hundred, sixty or thirty fold for our hire. "He that goeth forth WEEPING, bearing PRECIOUS SEED, shall without doubt come again bringing his sheaves with him." I as fully expect to reap when I meet conditions as I expect to breathe. Glory to God! He will not fail us!

Isaiah had a sequel to his burden, and so do all other soul-burdened men. In the sixty-first chapter of Isaiah and the first verse, we find the sequel to his burden, also the text of his message: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach glad tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives; the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called Trees of righteousness, The planting of the Lord, that he might be glorified." Also verses 2, 3.

This scripture does not only apply to Christ, but to Isaiah, and to all of God's true ministers. It is the baptism with the Holy Ghost that anoints us, and gives vision, and produces burdens, and gives one a consuming passion

for the salvation of souls. It is easier to preach, sing, pray, or do any kind of Gospel work when the anointing is on. "Where the Spirit of the Lord is there is liberty." It is impossible, and to me unthinkable, for one to have the Holy Ghost baptism and not have a burden and a vision of the condition of lost souls.

The text of the message is good news. This world does not care for bad news. It is already broken-hearted, and dying under a load of sin and grief. We are much alike. I do not care for bad news. Many times, where I am stopping, I have the messenger boy come and hand me a yellow envelope, and the first thing that comes into my mind is, What kind of news does it contain? I know that many things could have occurred that would render me an unhappy man, and my very being closes up against the announcement of bad news. I do not care to receive it, yet sometimes it is bad news. But when good news comes, how readily my whole being responds to the message, and how gladly it is received. This world will receive glad news, and gladly respond to it. Beloved brethren, we have the best news ever wafted from Heaven to these low-grounds of sorrow. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am (was) chief."—1 Tim. 1:15. Good news! "He hath sent me to bind up the broken-hearted," or bring them to One who can bind up or fix the broken heart. Go where you will, enter any home you may, rich or poor, white or black, and you will scarcely enter a home in which you will not find some broken-hearted person. Broad acres, palatial homes, society, bank accounts, automobiles, scenery, nor earthly pleasures can satisfy the soul. It must have God! Every-

where there are those with broken hearts who await you to take them to the Heart-Fixer. We cannot bind them up, but there is One who can. We have a specialist for every member of the human body, except for the heart. No one in the realm of humanity claims to be a heart-fixer, or a heart specialist; yet that is vital trouble with us all. But, thank God, in the realm of the Divine, we have found one in the person of the Son of God. Let us take them to Him; he can bind them up. The Psalmist said, as he came from the Lord, "O Lord, my heart is fixed, my heart is fixed!" He never fails on a case, no matter how hard it seems to be. "He hath sent me to preach liberty to the captive." Thank God, "Whom the Son makes free is free indeed." Sin-captive soul, He can set you free. There is liberty for the captive, and the opened prison to them that are bound. Glory to God!

"To comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, and the spirit of praise for the garment of heaviness; that they may be called Trees of righteousness, The planting of the Lord, that he might be glorified." Is not this the best news that the world ever heard? Let us as preachers and missionaries hasten it to the ends of the earth! What we do to save the world, we must do quickly. The baptism of the Spirit robs one of all worldly ambitions, and desires, and gives one a supreme desire to see men saved. Have you this anointing of the Holy Spirit?

The reader will notice in the text of the message that it says, "The acceptable year of the Lord, and the day of vengeance of our God." This simply means that the day of grace, or probation, is the only day in which God will

accept a sinner in the atonement of His Son; but, thank God, He will accept any sinner, no matter who they are, that will come in the "day of the Lord". While mercy's door is still open, and while the blood still flows, we challenge any sinner out of hell, who has not crossed the dead line, with the blood of our Christ. "Him that cometh to me I will in no wise cast out," are the words of Jesus. No matter how long you have been sin-bound, and in the "prison house" of death; no matter how long you have been "led captive by the devil at his will", if you will only come as you are, repenting and confessing, forsaking, and pleading the merits of Jesus' blood, He will accept you into His family through His shed blood. When in prayer on my knees, the Lord showed me that the door of the Lord's acceptance was nine-tenths shut on its hinges, and that the day of the Lord's acceptance was almost gone, and that on the morrow, or a few tomorrows, He would come to "wreak vengeance upon the ungodly, and on them that know not God." I saw that we had but a few more days, seemingly, to win souls, and it intensified my desire to get men to God. When the day of mercy is past; the Spirit withdrawn, and Jesus ceases His intercessory prayer at the right hand of the Father, the doom of the sinner will be sure. Oh, that the Lord would give every minister such a vision of the need, and the shortness of probation! Methinks we would not take things so easy. God help us!

"In the sixtieth chapter of Isaiah you will find the life of the successful-victorious of those who have received the anointing of the Spirit."

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people: but the

Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

"Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

"Then shalt thou see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

"The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they of Sheba shall come: they shall bring gold and incense; and they shall show forth the praise of the Lord.

"All the flocks of Kedar shall be gathered unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

"Who are these that fly as a cloud, and as a dove to their windows?

"Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.

"And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

"Therefore shall thy gates be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

"For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

"The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of thy sanctuary; and I will make the place of my feet glorious.

"The sons also that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee The city of the Lord, The Zion of the Holy One of Israel.

"Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

"Thou shalt suck the milk of the Gentiles, and shall suck the breast of kings: and thou shalt know that I am thy Saviour and thy Redeemer, the Mighty One of Jacob.

"For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

"Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

"Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

"Thy people also shall be all righteousness: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified.

"A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time. Amen!"

CHAPTER XIV.

AGREE WITH THINE ADVERSARY.

Matt. 5:17-26. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

"But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of hell fire.

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee;

"Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

"Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

"Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

THE last two verses I have read is the text for the hour. The adversary cannot be the Word of God, because the pronoun proves that; it cannot be the devil, because there is no disagreement between the unsaved and the devil—they are in league with each other. The adversary must be the Son of God. We know that this text has a

legal phase, and a legal application, but we must get at the spiritual phase and spiritual application. The appellation "adversary" is not only applied to an enemy, but may be applied to a friend as well; for it means one who hinders, one who opposes, one who obstructs the way. And it is in this sense that we use the adversary as being the Son of God. He is in direct opposition to our going to hell, and has obstructed the way, and hinders us in our way to perdition. God never sent any one to hell, and will never send any one to hell; in fact, He is doing all that Divine Omnipotence can do to prevent our being lost and going to hell. He has made it very easy for one to go to Heaven, and very hard for one to go to hell.

First: He opposes our going to hell by a life of intercession; the prayer life of Jesus is between every lost soul and perdition, and obstructs the way; and before one can be lost they must wade through the prayers or intercession life of Jesus. No one can pray as He prayed; His prayer life was intensified from the Jordan to the cross. Many nights Jesus prayed when there was no one to keep vigil over Him but the Father and the shining stars. His prayer life intensified until He was in the Garden of Gethsemane in the midnight hours weltering in His own blood. He prayed every step of the way to the cross, and, on the cross, dying in agony, ignominy and shame, He lifted His voice and prayed, "Father, forgive them, for they know not what they do." The prayer life of Jesus must be waded through before one can be lost.

Secondly: He opposes our going to hell by a life of suffering. Jesus' life was not one of comfort, pleasure and ease, from the world's point of view, but it was a life of suffering from every point of view. After Jesus was bap-

tized of John in the Jordan River, He was immediately led of the Spirit into the wilderness, there to engage the enemy in a battle for supremacy. So fierce was the battle that our Lord did not eat one bite, nor drink one glass of water for forty days and nights; but, thank God, He fulfilled the Edenic promise of four thousand years standing, "The Seed of the woman shall bruise the serpent's head". When he came back from the wilderness battle He found himself shut out of the places of worship, and from Jordan's bank began His ministry. He suffered ostracism; they rejected Him; they persecuted Him; they impugned His motives; He was disowned by His own; He was "despised and rejected of men". He slept out at night, wept in the garden, and suffered until the blood was wrung out of the pores of his skin like drops of sweat. That suffering was beyond all words to express. He suffered three trials before his enemies, was condemned under false witnesses, was crowned with cruel thorns, stripped in the judgment hall, on His lacerated back He bore His cross to Calvary; was nailed to the cross with cruel nails by a cruel mob; broke His heart and died, forsaken by God and man, suffering the worst death that could be perpetrated upon mankind.. All of His life of suffering must be waded through before one can be lost, for it is in opposition to our going to hell.

Thirdly: He opposed our going to hell by throwing His mangled form across our pathway. This was the last thing that He could do, and in so doing He said, "If you go to hell, you will have to walk through my prayers, my suffering, and step on my body, and take your last step from my heart to hell." Think of it! We will have to answer for the blood of Jesus. If appropriated by faith it will save, and make us happy forever, but, if rejected, it will be on

our feet, and will haunt us through all eternity in hell, and augment our woes. Just what it will mean to a soul to go to hell with the blood of Christ upon His feet to haunt him through all eternity, is more than I can conjecture.

Once upon a time the writer was engaged in a tabernacle meeting in a Western state in a lovely little city of fifteen thousand souls. The Lord was blessing us with a rich harvest, and the saints were shouting for joy. There was before us a woman about fifty-five years of age who occupied the same seat every time. While she testified to being saved and sanctified when opportunity was afforded, yet she was continuously weeping, while others were rejoicing. I never saw a smile play over her face, and never even saw anything that indicated that she was happy. She aroused my calculating ability, but I never could figure out just how one could be saved, sanctified and ready for the coming of Jesus, as she said she was, and yet be always in a weeping mood. One day she came to me just after service and asked me if I would take lunch with her and family, and I said: "I shall be glad to." I was seeking an interview with her, and this afforded me an opportunity. Her husband, a nice-looking gentleman, came up with two young ladies, and she introduced them to me as her husband and two daughters. The gentleman was very courteous, and said to me, "Mr. McBride, you will please walk with my wife and the girls out to the driveway, and I will drive my turnout around." He had a lovely carriage (automobiles were very rare in those days) and a beautiful team of blooded bays. I was seated with him in the front seat while his wife and the daughters were seated on the back seat. We drove down through the business section,

and on through the asphalt streets, and on through the residential section to the city limits, and just over the line stood an elegant home. Every indication showed that they were folks of wealth. We came up to the front gate of the yard, and I was asked to walk up to the house with the mother and girls while he put his team away, as the men were all out at work. Soon I was seated in their beautiful parlor, and when I viewed the furnishings I knew that I was in a home of wealth. The girls retired to the dining room to set the dinner on the table. The mother and I were left alone, and I had a good opportunity to interview her, and I said to her, "Mother, I notice that you have been testifying all through the meeting that you were saved and sanctified, and yet, no matter how much others are rejoicing, nor what I preach on, there seems not to be an expression of joy on your countenance, and you are continuously brushing the tears from under your glasses. I cannot understand how one can be saved and sanctified and always be weeping, and I should like for you to tell me why this is—if it is right and proper for you to do so. I should like to be able to help others with your experience, or better understand the Spirit's working." The tears began to flow as if unbidden. She began to brush them away and said, "Brother McBride, you can see that you are in a home of wealth. My husband and my two daughters are not in harmony with my religion, and are all three unsaved. My husband takes my daughters to the race course, the dance hall, the theater, and to all kinds of worldly entertainments, and since God has saved and sanctified me, and has given me a vision of a lost soul, I had rather weep my eyes out and go to a premature grave, and have my loved ones saved, than to live in a

home of wealth and have the pleasures and enjoyments of the world, and have my loved ones go to hell." She added, "I have been weeping these five years, if per chance the Lord would hear and answer my prayers."

I thought that if those girls had been reared on the bosom of a cold, heartless, cruel, Christless world, without a real mother to pray for them, as the writer was, that they would surely respect their mother's prayer and yield their hearts to God, and thus make glad her poor heart. It is a great calamity, if not a tragedy, for a child to be robbed of a Christian mother early in life. I asked myself in my heart, What will hell mean to such children, who walk through five years of mother's prayers and tears, and bathe their feet in their mother's heart-blood, and send her to a premature grave, and take their last step from their mother's heart to hell? One's mind cannot contemplate such an end. Then I thought that there is no comparison. Sinners are walking through the prayers of Jesus, through His tears, and over His mangled form, and if they persist in doing it, and go to hell, they will take their last step from the heart of a dying and living Christ to hell. They will have the blood of an innocent Christ upon their feet to augment their woes through all eternity, and, like Pilate, will try to wash it off in the river of liquid fire. We must all answer for the blood of Jesus; if appropriated by faith it will save, but if rejected by unbelief, it will damn. What would it mean to have to account for the blood of Jesus through all eternity in hell? Agree with thine Adversary whilst thou art in the way with him, for the word "if" implies that there may come a time, and there will come a time, when He will not be in the way with thee if ye persist in sin. The Spirit is easily grieved, more so than a

mother, and we all know how easy it is to grieve our mother when we disobey and speak harshly to her. As long as there is hope He will not step from between the soul and an offended God; but when hope dies, He steps out of the way and says to the Judge, "I turn him over to thee; there is no use to strive longer with that soul," and the Judge says to the Officer, which is Death, seated on the pale horse, "go bring that soul to judgment, and to prison." The Officer, unrestrained, comes for the soul, arrests the soul, and no matter whether he wants to go or not, he will have to succumb. Then the soul is put into God's prison-house which is called hell. Hell was never in God's original plan, and hence was not located until after Lucifer fell from his lofty height, and drew off one-third part of the angels, and war followed in Heaven. Then the Lord made hell, and located it beyond the circle of order and light. Hence it is called outer darkness. It is undefinable in its sufferings, for it is the place where the steeds of the wind roam through the night; it is the birthplace of the storming; it is the place where the congealed wrath of Almighty God bursts upon the heads of the inmates, and plays zigzag-like lightning over its domain. Light traveling at the velocity of two hundred thousand miles per second will never reach its dark continent. The first ray of light that left the face of the sun six thousand years ago has not yet reached its domain, and never will throughout all the cycles of eternity. Agree with your adversary, Christ, that sin is damning, and give it up while thou art still in the way with Him, lest at any time He turn thee over to the Judge, and He turn thee over to the Officer, and thou be cast into prison. For verily, thou shall not

come out thence until thou hast paid the uttermost farthing.

The imprisonment must be eternal, from the fact that one cannot be liberated until the last farthing is paid, and I ask in the language of Mr. Wesley, How can a pauper pay his debts? We cannot get out until the last farthing is paid, and we cannot pay, because we have nothing to pay with. Hence one must eternally abide in God's prison-house.

The fact of an eternal punishment, or hell, being a place of eternal incarceration of the soul that fails to get right with God, is established from every viewpoint of logic and reason. Jesus says, "Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire [every one who goes to hell], and every sacrifice shall be salted with salt [salted with grace]. Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another."—Mark 9: 42-50.

Notice how these words have been misquoted. *Their*

worm, not *the worm*, their worm who is cast into hell, not the worm of hell at all. One great scholar said that their worm was their memory, which would never die, but, through eternity, would be going back into the storage house of the memory and dragging out the deeds committed in life, and there would be no end to the suffering of the soul that was thus tormented by its conscience. God does not even delight in the death of the wicked, much less delight in their punishment, but law has its just retribution, and facts are facts. Let us not go there.

CHAPTER XV.

THE HOME-COMING.

WHETHER the journey be long or short, we all look forward to the home-coming when our pilgrimage here is ended. A follower of the Lord Jesus Christ is not a citizen of these low grounds of sorrow. If we are children of the King, we sing, with the poet:

“This world is not my resting place,
This world is not my home.”

Why should we want to lay up our treasures here and make them only fetters to bind us to a world that is doomed to cease its revolutions, and to be “folded up” like a garment and laid aside, or to be burned into ashes at last, or made into a new world where covetousness is unknown.

This world is infested with sin, ignorance, disgrace, despair, woe, crime, want and squallor that is rendering its inhabitants miserable and restless, and makes them long for a change. In this world are tempests, storms, earthquakes, volcanic eruptions, lightnings and black-winged clouds and elemental disturbances, while the world's inhabitants are bowing under a load of sin, and, in tears and sighs and moans, are halting to the tomb; or they have become so maddened and frenzied by sin's ravages that they are, with open eyes, dancing their way, or running at awful speed to hell. The unnumbered millions are sporting on the brink of damnation. Thorns, sharp rocks and thistles pave the road that they are going, and they are made to cry because of the hardness of the journey, but the devil makes them

insensible to it by dosing them on the narcotics of hell, and on they go as if all were well.

The King's children are out of harmony with the world's crowd. "This world is but a fading flower and a sinking boat, anyway," and it is on the road to everlasting destruction, and a Christian has nothing in common with it. There is absolutely no affinity between the Lord Jesus Christ and the world, hence His followers should not talk like worldlings, nor act like worldlings, nor dress like worldlings. "These things I command you, that ye love one another. . . . If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also."—John 15: 17-20.

This statement is also repeated twice in this same chapter by our Lord: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."—James 4: 4.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."—1 John 2: 15, 16, 17.

"Whereby the world that then was, being overflowed with water, perished: but the heavens and the earth which are now, by the same word are kept in store, reserved unto

fire against the day of judgment and perdition of ungodly men. . . . Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.—2 Pet. 3: 6, 7, 12, 13.

A redeemed soul is out of harmony with this world, and is unknown here, as Jesus was unknown in the world. "He was in the world, and the world was made by him, and the world knew him not."—John 1: 10. We are so constructed in the nature of our being that this world cannot satisfy, and, as our dear friend and brother in the Lord, Rev. Wm. A. Ashbrook, says: "We are too big to die, and too big for this world, so God has made another world to take us to where our enjoyments will be perfect." St. Paul says: "We know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."—2 Cor. 5: 1. And again: "Here have we no continuing city, but we seek one to come," "a city which hath foundations, whose builder and maker is God." "But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city."—Heb. 11: 16. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned (v. 15). But we are also of that crowd that did not seek deliverance, but desired a better resurrection. "And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness,

obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their deed raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without it should not be made perfect."—Heb. 11: 32-40.

Thank God that there is a bright prospect of a better tomorrow when we shall, with all those who have gone before, meet in that land of "unclouded day." If some of us should live out our allotted time, it will not be long at most; the long end of the journey is behind us. We may have as hard trials, as fierce battles, as strong temptations, as deep sorrows, as dark tunnels, as high mountains to scale, but there is one great consolation that should encourage us to endure to the end, and that is that we cannot have as many of these things to come to us, for the homecoming is coming in sight, and the short end of the journey is before us. Glory to God! Cheer up, my comrades, the better day will soon begin to dawn; let us be faithful, stay on the old ship of Zion, for she is nearing the port of a better country, and soon she will swing through the

golden gate and cast anchor at Heaven's harbor and land all on board. It is the only non-sinkable boat ever afloat. It has defied the submarines of the devil for six thousand consecutive years, and has braved the storms, and has met fearful opposition; has plowed the seas, has withstood the gales of earth and hell. It has engaged the enemy in a thousand battles, and, though its hull bears the marks and slush and foam of the seas and the scars of battle, and its rigging may seem to be out of date, and though its keel may be shaken and its spars splintered and its canvas shredded, one glad happy morn it will reach the port and the Captain will say: "All out for Heaven. We are at home at last, and home forever. The voyage is ended." We will go out no more. Glory to Jesus!

Cycles will roll, ages will run and æons pass on, but we will be no nearer the end of eternal joys than when we first begun.

When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing His praise,
Than when we first begun.

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